

And he distinguished with his lips. 34 They did not destroy the nations, of which the Lord spoke unto them.

35 And they were mingled among the heathens, and earned their works: 36 and served their idols, and it became a stumbling-block to them.

37 And they sacrificed their sons, and their daughters, to devils.

38 And they shed innocent blood: the blood of their sons and of their daughters, which they sacrificed to the idols of Chanaan.

And the land was polluted with blood, 39 and was defiled with their works: and they went aside after their own inventions.

40 And the Lord was exceedingly angry with his people: and he abhorred his inheritance.

41 And he delivered them into the hands of the nations: and they that hated them had dominion over them.

42 And their enemies afflicted them: and they were humbled under their hands: 43 many times did he deliver them.

But they provoked him with their counsel: and they were brought low by their iniquities.

44 And he saw when they were in tribulation: and he heard their prayer.

45 *And he was mindful of his covenant: and repented according to the multitude of his mercies.

46 And he gave them unto mercies, in the sight of all those that had made them captives.

47 Save us, O Lord, our God: and gather us from among the nations:

That we may give thanks to thy holy name, and may glory in thy praise.

48 Blessed be the Lord, the God of Israel, from everlasting to everlasting: and let all the people say: So be it, so be it.

PSALM CVI.

CONFITEMINI DOMINO.

All are invited to give thanks to God for his perpetual providence over men.

1 Alleluia.

GIVE glory to the Lord, for he is good: for his mercy endureth for ever.

* Deut. xxx. 1.

2 Let them say so that have been redeemed by the Lord, whom he hath redeemed from the hand of the enemy: and gathered out of the countries,

3 From the rising and from the setting of the sun, from the north, and from the sea.

4 They wandered in a wilderness, in a place without water: they found not the way of a city for their habitation.

5 They were hungry and thirsty: their soul fainted in them.

6 And they cried to the Lord in their tribulation: and he delivered them out of their distresses.

7 And he led them into the right way, that they might go to a city of habitation.

8 Let the mercies of the Lord give glory to him: and his wonderful works to the children of men.

9 For he hath satisfied the empty soul, and hath filled the hungry soul with good things.

10 Such as sat in darkness, and in the shadow of death, bound in want and in iron.

11 Because they had exasperated the words of God: and provoked the counsel of the Most High:

12 And their heart was humbled with labours: they were weakened, and there was none to help them.

13 Then they cried to the Lord in their affliction: and he delivered them out of their distresses.

14 And he brought them out of darkness, and the shadow of death: and broke their bonds in sunder.

15 Let the mercies of the Lord give glory to him, and his wonderful works to the children of men.

16 Because he hath broken gates of brass, and burst iron bars.

17 He took them out of the way of their iniquity: for they were brought low for their injustices.

18 Their soul abhorred all manner of meat: and they drew nigh even to the gates of death.

19 And they cried to the Lord in their affliction: and he delivered them out of their distresses.

20 He sent his word, and healed them: and delivered them from their destructions.

21 Let the mercies of the Lord give glory to him: and his wonderful works to the children of men.

Bert.—The Ammonites, Philistines, Syrians, and Idumeans, from these four quarters, often reduced the Israelites to servitude, under the judges. Houbig.—From all parts the Jews of the ten tribes returned in the reigns of Darius and Alexander. C. Diss.—But the texts which are applied to this event speak rather of the conversion of the Gentiles, which the prophet has here in view. Bert.

VER. 5. *Hungry.* As both Jews and Gentiles were for the word of God, (Amos viii. 11,) when Christ appeared. H.—Their wants cried aloud, (S. Aug.) though they sought him not. Isa. lxxv. 1. Bert.

VER. 8. *Mercies.* We are unworthy to open our mouths. This chorus is repeated (ver. 15, 21, 31) by the people after the Levites had sung the intermediate sentences. C.—The ver. 6, 13, 19, are of the same nature, and refer to different sorts of calamities. Bert.—All the benefits of God, proceeding from his mercy, and not from man's deserts, praise him. W.

VER. 10. *Darkness.* This second allegory represents the condition of the captives, and of mankind, before Christ's coming. C.—The former enjoyed some liberty. Jer. xxix. 5.—But the latter were most miserable, (Matt. ix. 15; Luke iv. 18,) and of these the words are most naturally explained. Bert.

VER. 11. *Exasperated.* Heb. "changed, or frustrated."

VER. 12. *Labours.* There were slaves of various descriptions: some were confined to hard labour, and chained down at night. C.

VER. 14. *Bonds.* Of their passions. See S. Aug. Conf. viii. 11. H.

VER. 17. *Iniquity.* Making them alter their conduct. Heb. seems less correct: "they are foolish on account of their way, and they," &c.

VER. 20. *Word.* Jesus Christ, according to the prophetic sense, adopted by the Fathers, (S. Athan. Or. 3, &c.,) though it literally implies, that at God's

his rock bring out water for you? Num. xx. 10. Ch.—*Ibta* means, "he spoke rashly." Some refer this (Bert.) to God. "He reproached . . . that they," &c., (M.) which is not necessary, (Bert.,) or he sentenced Moses to die. Kimchi.

VER. 34. *Them.* Commanding no idolatrous government to be left in the land, nor any Chanaanite to be permitted to live, who should make opposition.

VER. 38. *Chanaan.* These unnatural sacrifices were perhaps practised under the judges, or at least under the kings. W.—Some pretend that the children were only made to pass over, or between fires. But this is refuted by facts. Lev. xviii. 21, and 4 Kings xvi. 3; Jer. vii. 30.

VER. 39. *And was.* Heb. "and they were defiled." S. Jer.—*Inventions.* Idols of their imaginations (H.) and lusts. C.

VER. 45. *Repented.* Ceased to punish, (Euseb.,) when the people repented. S. Jer.—God then regarded them in mercy, having given them grace to repent. W.

VER. 46. *Mercies.* He inspired their enemies with pity for them. Cyrus, Darius, and Artaxerxes showed them favour. Psal. lxxxiii. 12. C.

VER. 48. *So be it.* The second *Amen* occurs not in Heb. But *Alleluia* is placed instead, which the Vulg. makes the title of the next psalm. H.

PSAL. CVI. VER. 1. *Alleluia.* S. Aug. repeats this word. But it occurs in the Heb., &c., at the end of the preceding psalm, of which this is a continuation, showing how God pardoned his people, and delivered them from captivity, (C.) and mankind from sin. H. Fathers. Bert.

VER. 2. *Countries.* The Jews from Babylon, and all who were redeemed by Christ. C.—He was promised immediately after the fall. W.

VER. 3. *Sea.* Heb. *min*, for which we should read *imim*, "the right," denoting the south. C.—But the *sea*, or ocean, is properly used in the same sense.

22 And let them sacrifice the sacrifice of praise: and declare his works with joy.

23 They that go down to the sea in ships, doing business in the great waters:

24 These have seen the works of the Lord, and his wonders in the deep.

25 He said the word, and there arose a storm of wind: and the waves thereof were lifted up.

26 They mount up to the heavens, and they go down to the depths: their soul pined away with evils.

27 They are troubled, and reeled like a drunken man: and all their wisdom was swallowed up.

28 And they cried to the Lord in their affliction: and he brought them out of their distresses.

29 And he turned the storm into a breeze: and its waves were still.

30 And they rejoiced because they were still: and he brought them to the haven which they wished for.

31 Let the mercies of the Lord give glory to him, and his wonderful works to the children of men.

32 And let them exalt him in the church of the people: and praise him in the chair of the ancients.

33 He hath turned rivers into a wilderness: and the sources of waters into dry ground:

34 A fruitful land into barrenness, for the wickedness of them that dwell therein.

35 He hath turned a wilderness into pools of waters, and a dry land into water-springs.

36 And he hath placed there the hungry: and they made a city for their habitation.

37 And they sowed fields, and planted vineyards: and they yielded fruit of birth.

38 And he blessed them, and they were multiplied exceedingly: and their cattle he suffered not to decrease.

39 Then they were brought to be few: and they were afflicted through the trouble of evils and sorrow.

40 Contempt was poured forth upon *their* princes: and he caused them to wander where there was no passing, and out of the way.

41 And he helped the poor out of poverty and made *him* families like a flock of sheep.

42 ^aThe just shall see, and shall rejoice: and all iniquity shall stop her mouth.

^a Job xxii. 19.

command the sick were healed. Matt. viii. 7.—This allegory again represents the state of captivity. C.

VER. 23. *Down to the sea, &c.* Captivity is here compared to a tempest. C.—The apostles carry the tidings of salvation to all places. Persecutions are raised; but God grants peace to his Church under Constantine. Euseb.

VER. 29. *Breeze.* Heb. "silence, or calm."

VER. 31. *Men.* We must thank God for having enabled us to repent. Ver. 8. W.

VER. 33. *Wilderness.* God caused his people to pass through the Red Sea, and the Jordan, to possess the fruitful country of Chanaan, part of which had been cursed for the crimes of the Sodomites. H.—He has punished Babylon, (Jer. xxv. 12,) made a strait road for his people, (Isa. xxxv. 8,) and enabled them to cultivate their country again. Ver. 41. C.—The synagogue has been abandoned, and the Church chosen. Bert.

VER. 34. *Barrenness.* Or "saltiness." H.—He alludes to the environs of Sodom. Gen. xiii. 10, and xix. 24. W.

VER. 40. *Princes.* Jechonias was humbled, (H.) and exalted, with Daniel, &c. 4 Kings xxv. 27. Others explain it of Nabuchodonosor and Baltassar, who were reduced to the state of ignominy and death. C.—The Jews experienced the greatest miseries at the last siege of Jerusalem. Bert.

VER. 41. *Sheep.* The Gentiles took the place of the obstinate Jews. S. Aug.

43 Who is wise, and will keep these things: and will understand the mercies of the Lord?

PSALM CVII.

PARATUM COR MEUM.

The prophet praiseth God for benefits received.

1 A canticle of a psalm for David himself.

2 **M**Y heart is ready, O God, my heart is ready: I will sing, and will give praise, with my glory.

3 Arise, my glory; arise, psaltery and harp: I will arise in the morning early.

4 I will praise thee, O Lord, among the people: and I will sing unto thee among the nations.

5 For thy mercy is great above the heavens: and thy truth even unto the clouds.

6 Be thou exalted, O God, above the heavens, and thy glory over all the earth: 7 that thy beloved may be delivered.

Save with thy right hand, and hear me. 8 God hath spoken in his holiness:

I will rejoice, and I will divide Sichem: and I will mete out the vale of tabernacles.

9 Galaad is mine, and Manasses is mine: and Ephraim the protection of my head.

Juda is my king: 10 Moab the pot of my hope.

Over Edom I will stretch out my shoe: the aliens are become my friends.

11 Who will bring me into the strong city? who will lead me into Edom?

12 Wilt not thou, O God, who hast cast us off? and wilt not thou, O God, go forth with our armies?

13 O grant us help from trouble: for vain is the help of man.

14 Through God we shall do mightily: and he will bring our enemies to nothing.

PSALM CVIII.

DEUS LAudem MEAM.

David, in the person of Christ, prayeth against his persecutors: more especially the traitor Judas; foretelling and approving his just punishment for his obstinacy in sin, and final impenitence.

1 Unto the end, a psalm for David.

2 **O** GOD, be not thou silent in my praise: for the mouth of the wicked and the mouth of the deceitful man is opened against me.

3 They have spoken against me with deceitful tongues:

VER. 42. *Mouth.* The psalmist saw Babylon before its ruin, (C.) at least in spirit. God's judgments strengthen virtue, and repress the wicked. H.

PSAL. CVII. VER. 1. *Himself.* By repeating here what occurs in Psal. lvi. and lix., David teaches us to excite our fervour by such sentiments as have formerly made an impression upon us. Bert.—He spoke before of his own victories: now he considers those of Christ, and of his Church, (Geneb.) as well as the state of the captives. Theod. C.

VER. 4. *Nations.* David made various conquests, which prefigured those of Christ, to whom the rest of the psalm belongs. S. Aug. W.

VER. 8. *Holiness.* Or holy one, *sancto* (H.); meaning Jeremias xxv. 11, who foretold the end of the captivity, (C.) or David himself, and the Messias, his Son, in whom he will rejoice. H.

PSAL. CVIII. VER. 1. *David.* S. Peter attributes it to him, and gives us the key to this psalm, by applying ver. 8 to the traitor Judas, Acts i. 16, 20. Bert. T. 7.—Our Saviour seems to allude to it, when he styles Judas *the son of perdition*. John xvii. 8. The Church used it in the deposition of bishops, and against the usurpers of ecclesiastical goods (Grot.): and, in times of ignorance, some thought hereby to discover thieves. The style is very vehement, (C.) containing the sentence pronounced by the sovereign Judge against the reprobate. H.

VER. 2. *Praise.* Heb. "God of my praise," (C.) whom I always adore, under every dispensation of providence. H.—Yet the original may agree with the

and they have compassed me about with words of hatred; and have fought against me without cause.

4 Instead of making me a return of love, they detracted me: but I gave myself to prayer.

5 And they repaid me evil for good: and hatred for my love.

6 Set thou the sinner over him: and may the devil stand at his right hand.

7 When he is judged, may he go out condemned; and may his prayer be turned to sin.

8 May his days be few: and his bishopric let another take.

9 May his children be fatherless, and his wife a widow.

10 Let his children be carried about vagabonds, and beg; and let them be cast out of their dwellings.

11 May the usurer search all his substance: and let strangers plunder his labours.

12 May there be none to help him; nor any one to pity his fatherless offspring.

13 May his posterity be cut off; in one generation may his name be blotted out.

14 May the iniquity of his fathers be remembered in the sight of the Lord: and let not the sin of his mother be blotted out.

15 May they be before the Lord continually, and let the memory of them perish from the earth: 16 because he remembered not to show mercy.

17 But persecuted the poor man and the beggar; and the broken in heart, to put him to death.

18 And he loved cursing, and it shall come unto him: and he would not have blessing, and it shall be far from him.

And he put on cursing, like a garment: and it

went in like water into his entrails, and like oil in his bones

19 May it be unto him like a garment which covereth him; and like a girdle with which he is girded continually.

20 This is the work of them who detract me before the Lord; and who speak evils against my soul.

21 But thou, O Lord, do with me for thy name's sake: because thy mercy is sweet.

Do thou deliver me, 22 for I am poor and needy, and my heart is troubled within me.

23 I am taken away like the shadow when it declineth: and I am shaken off as locusts.

24 My knees are weakened through fasting: and my flesh is changed for oil.

25 And I am become a reproach to them: they saw me, and they shook their heads.

26 Help me, O Lord, my God: save me according to thy mercy.

27 And let them know that this is thy hand: and *that* thou, O Lord, hast done it.

28 They will curse, and thou wilt bless: let them that rise up against me be confounded: but thy servant shall rejoice.

29 Let them that detract me be clothed with shame, and let them be covered with their confusion as with a double cloak.

30 I will give great thanks to the Lord with my mouth; and in the midst of many I will praise him.

31 Because he hath stood at the right hand of the poor, to save my soul from persecutors.

PSALM CIX.

DIXIT DOMINUS.

Christ's exaltation, and everlasting priesthood.

Vulg., and Christ desires to be glorified, (John xii. 23, and xvii. 5. Bert.) and styles his passion, his *praise*. Theod.—David appeals to God's judgment. C.

VER. 4. *Detracted*. Heb. and Sept. "calumniated," as ver. 20, and 29. C.—*Prayer*. Jesus Christ prayed for his enemies, (Luke xxiii. 34. Flam.) and did many good works for the benefit of all. John x. 32; Acts x. 38. David had also signalized himself in the defence of his country, and yet was banished. C.

VER. 6. *Set thou the sinner over him, &c.* Give to the devil, that arch-sinner, power over him: let him enter into him, and possess him. The imprecations, contained in the thirty verses of this psalm, are opposed to the thirty pieces of silver for which Judas betrayed our Lord: and are to be taken as prophetic denunciations of the evils that should befall the traitor, and his accomplices the Jews; and not properly as curses. Ch.—The devil entered into Judas, (John xiii. 2. C.) who hung himself in despair. W.

VER. 7. *Prayer*. Or may his supplication to judges for pardon irritate them, (C.) and let it not move God to mercy any more than a sin. M.—God rejects such prayers as are destitute of the proper conditions, as he did those of Antiochus, (S. Aug. C.) and they are a fresh sin. Bert.—Yet the prayer of a sinner is not so, when he acts sincerely. H.

VER. 8. *Bishopric*. *Επισκοπήν*, "inspection or pre-eminence" of any kind. Judas lost his spiritual office, and the Jews all dominion, in a very short time. S. Peter quotes this passage, and only the Socinians will assert that he does not adhere to the literal sense. Bert.—The apostleship (W.) was given to S. Matthias. C.

VER. 9. *Widow*. Judas was married, (S. Aug.) and stole for his family (Lyran.); though, as the Scripture is silent, S. Chrys. believes the contrary. M.

VER. 10. *Out*. Heb. "seek." S. Jer. "be sought after," which implies that they are rejected. Houbig.—The being reduced to *beg* is terrible to one who has been brought up in a better manner.—*Dwellings*. Sept. (M.) and S. Jer. "ruins." The Jews were forbidden to weep over the ruins of Jerusalem, and are become vagabonds. C.

VER. 11. *Usurer*. The Romans forced the miserable Jews to pay taxes, and Domitian banished them from Rome, to live in a wood, where their furniture was only a basket and some hay, and their wives came to beg.

VER. 13. *In one*. Heb. "another." Let none remember them. The ruin of Jerusalem took place within forty years' time. C.

VER. 14. *Out*. As children derive great advantages from the piety of their parents, so they also feel the punishment of their crimes when they imitate them. Deut. xxiv. 16; Ezec. xviii. 20. If they share in the afflictions of their family, and are free from sin, this must be considered as a trial, and they will be amply

rewarded in a future world. God is the arbiter of the life and death of all. External miseries may afflict both the just and sinners; but the motive for their being sent is very different. The Jews prayed, *Let his blood be upon us, and upon our children* (Matt. xxvii. 25); and they became chargeable with all the crimes of their ancestors. Matt. xxiii. 35. C.

VER. 16. *Mercy*. Therefore *he*, the chief, and each of his adherents, can expect to find no mercy. James ii. 13. H.

VER. 18. *Bones*. This strikingly describes the malediction of a person who has swallowed iniquity like water. Job xv. 16; Prov. iv. 17. The Jews had spoken ill of Christ, and of his disciples. Matt. xxvii. 25; John ix. 17. C.—Let all who delight in cursing attend to this sentence. W.—They like those things, which bring on both temporal and eternal misery. M.

VER. 21. *With me*. Many ancient psalters supply, "thy mercy," with the Arab. C.—Grace must always accompany our endeavours. 1 Cor. xv. 10. Bert.

VER. 23. *Locusts*. David was forced to wander about. Christ continually sought after the lost sheep, (C.) and was hurried to different tribunals. M.—S. Jerom applies this to the Jews; and S. Aug. to Christians under persecution. C.

VER. 24. *For oil, propter oleum*. The meaning is, my flesh is changed, being perfectly emaciated, and dried up, as having lost all its oil, or fatness. Ch.—Or, "on account of the privation of perfumes," (Bert.) which the Jews looked upon as necessary.

VER. 25. *Heads, and saying, Vah, &c.*, (Matt. xxvii. 40,) as Semei insulted David, (2 Kings xvi. 5. C.) though he is not said to have shaken his head, for which reason the prophecy may rather relate solely to Christ. Bert.—"To pay our ransom, he was crucified; to be crucified, he was despised; and to be despised he appeared in a state of abjection." S. Aug.—These three steps were requisite, as the Jews would never have dared to lay hands on him if he had appeared in glory. Bert.

VER. 29. *Cloak*. *Διπλόη* means the outward robe. Heb. *māil*. H. Gal. iii. 13.—"The cross of Jesus Christ shall be the glory of believers, and the confusion of infidels." S. Leo, Ser. 18, de Pas.

VER. 30. *Many*. In the Catholic Church, (H.) till the end of the world. C.

VER. 31. *My*. Heb. "his soul from the judges," Pilate and the Jews, (C.) particularly the Sanhedrim. How many still continue to persecute Christ, and do not tremble! Bert.

PSAL. CIX. VER. 1. *David*. It is of faith that he wrote this psalm on the Messiah. The Jews, in our Saviour's time, were convinced of it, (Matt. xxii. 42,) so that their posterity (Bert.) in vain attempt to explain it of Abraham, David

1 A psalm for David.

THE Lord said to my Lord: Sit thou at my right hand:

^bUntil I make thy enemies thy footstool.

2 The Lord will send forth the sceptre of thy power out of Sion: rule thou in the midst of thy enemies.

3 With thee is the principality in the day of thy strength; in the brightness of the saints: from the womb before the day-star I begot thee.

4 The Lord hath sworn, and he will not repent: "Thou art a priest for ever, according to the order of Melchisedech."

5 The Lord at thy right hand hath broken kings in the day of his wrath.

6 He shall judge among nations, he shall fill ruins: he shall crush the heads in the land of many.

7 He shall drink of the torrent in the way: therefore shall he lift up the head.

PSALM CX.

CONFITEBOR TIBI DOMINE.

God is to be praised for his graces, and benefits to his Church.

1 Alleluia.

I WILL praise thee, O Lord, with my whole heart; in the council of the just, and in the congregation.

^a Matt. xxii. 44.—^b 1 Cor. xv. 25; Heb. i. 13, and x. 13.

Solomon, Ezechias, or Zorobabel. S. Chrys.—Even some of them candidly own that it can relate to no other, (Thalmud,) and Christians are universally of this belief. C.—*The Lord.* Heb. *Jeve*, (H.) the Father. M.—*To my Lord.* Heb. *Ladni*, (H.) the Son incarnate, (M.) Lord of all, though the son of David. W.—Who else could be David's superior? as Christ argues. H.—The title *Adoni* is given to God, (ver. 5, &c. C.) as *my* is never united with the ineffable name.—*Hand.* In equal power (Bert.) as God, and in the highest dignity as man, after the ascension. C.—This thought should encourage us to suffer patiently, (Col. iii. 1,) as Christ was to suffer, and thus to enter into his glory.—*Until.* This word does not always mark the term of a thing. When all shall be subdued, then Christ will continue to sit with greater majesty, (1 Cor. xv. 25. C.) for ever. W. Heb. x. 13.—*Footstool.* As was customary with conquerors. Jos. x. 24.

VER. 2. *Sion.* Whence the empire of Christ extended over all the earth. Isa. ii. 3, Luke xxiv. 47. C.

VER. 3. *Principality.* Christ says, *All power is given to me.* Matt. xxviii. And this He will display (H.) in the day of judgment. S. Chrys.—The consubstantiality of the Son is hence manifest, and this insures every perfection. H.—Christ was in the beginning, (John i.) and the very beginning. His eternal birth is here mentioned.—*Saints.* Or "holy places," *sanctorum*. Heb. "in the beauties, (*bedri*. H.) S. Jer. has read *berri*, in the mountains (C.) of holiness, (Mont.) or of the sanctuary." Christ will come to judge, surrounded by his angels, (C.) and saints. H. S. Aug.—*I begot thee.* Prot. "Thy people shall be willing in the day of thy power, in the beauties of holiness, from (marg., more than) the womb of the morning: thou hast the dew of thy youth." H.—Thy offspring shall be very numerous, (Isa. xlvi. 1, and xlv. 8.) and people shall willingly join thy banners, or rather come to offer victims in the sanctuary. C.

VER. 4. *Repent.* Not that He can ever do so, or give way to error: but the sacred writer expresses himself thus to give us the greatest security. C.—*The order.* Heb. *dobrothi*, "my order," Melchisedech. The *i* has been perhaps designedly inserted, to render the argumentation in the Epistle to the Hebrews of no weight, "as the force of this text sinks into just nothing." Kennicott.—Prot. and Pagnin here abandon the Heb. But Montanus corrects the latter, and substitutes "upon my word," which is more honest, as he deemed the Heb. text unerring, though here it be not so unquestionably, as the Almighty would thus address Melchisedech, unless that title be here given to Christ. S. Jerom take no notice of *my*, no more than the apostle, &c. H.—This instance "may perhaps put all serious Christians upon deliberating—whether they should any longer maintain the absolute integrity of the present Heb. text." See Psal. xv. 10. Kennicott, Dis. 1, p. 219.—*Melchisedech.* Christ is declared king and priest for ever, (W.) like Melchisedech, who united in his person both dignities, and presided not over a particular people, nor stood in need of any stated place. His succession is not recorded, and his sacrifice consisted of bread and wine; in all which respects he differed from the Levitical priests, and prefigured Christ, who is immolated under the same species throughout the world. Mal. i. 11. M.—We read in Scripture of three orders of priesthood; 1st, of kings, 2nd, of the first-born, and 3rd, of Aaron. Melchisedech, in quality of king, exercised the priestly office, as both functions were formerly united; and hence the word *Cen* signifies both a temporal and spiritual prince. This light of nations insures to his order a perpetual duration, while that of Aaron was to have an end.—The apostle does not specify the duration of bread and wine, as it was unnecessary, the sacrifice of Christ on the cross having put an end to the sacrifices of the old law, which could only be offered by the children of Aaron, from whom he did not spring. This was enough for

2 Great are the works of the Lord: sought out according to all his wills.

3 His work is praise and magnificence: and his justice continueth for ever and ever.

4 He hath made a remembrance of his wonderful works, being a merciful and gracious Lord: 5 he hath given food to them that fear him.

He will be mindful for ever of his covenant: 6 he will show forth to his people the power of his works.

7 That he may give them the inheritance of the Gentiles: the works of his hands are truth and judgment.

8 All his commandments are faithful: confirmed for ever and ever, made in truth and equity.

9 He hath sent redemption to his people: he hath commanded his covenant for ever.

Holy and terrible is his name: 10 "the fear of the Lord is the beginning of wisdom.

A good understanding to all that do it: his praise continueth for ever and ever.

PSALM CXI.

BEATUS VIR.

The good man is happy.

1 Alleluia, of the returning of Aggæus and Zacharias.

^c John xii. 34; Heb. v. 6, and vii. 17.—^d Prov. i. 7, and ix. 17; Eccli. i. 16.

his purpose. But as Melchisedech offered bread and wine, Christ must also have done the same, to be of his order. S. Cyprian, and the other Fathers, with great unanimity observe, that the sacrifice of Melchisedech was a figure of that of Jesus Christ, in bread and wine; and of course (Bert.) our sacred mysteries must contain the substance. H.

VER. 5. *The Lord.* He speaks to God the Father concerning the Messiah, (M.) or God assisted the sacred humanity. S. Chrys.—In the Godhead the persons are equal. The Father is at the right of the Son, as He is at his Father's. Ver. 1. S. Aug. C.—Yet it seems more probable that the discourse is addressed to the first person. Bert.

VER. 6. *Ruins.* Heb. and Sept. "with dead bodies," (C.) or he will fill up the places of the fallen angels. Jans.—*Implevit valles.* S. Jer.—Christ was placed for the fall and for the resurrection of many.—*Of many.* Heb. "the head in an extensive territory." We might render the Vulg. "he shall crush the heads of many in the land." H.

VER. 7. *Way.* By the torrent Cedron: the passion of Christ is insinuated. Houbig.—During life he and his faithful servants shall be exposed to many sufferings, for which they will be amply rewarded. W. Phil. ii. 9.

PSAL. CX. VER. 1. *Alleluia.* This psalm consists of praise, and is alphabetical, (Bert.) the first sixteen letters being found at the head of each hemistie, to ver. 8; and in the 9th and 10th we find the six last Heb. letters, which is also the case in the following psalm. H.

VER. 2. *Sought out.* Exquisite, or designed for our benefit. He saw that all was good, (Gen. i. 31,) though He could have made them better. C.

VER. 4. *Remembrance.* He has delivered us from captivity, as he did our ancestors from the Egyptian bondage. Isa. lxiii. 11. C.

VER. 5. *Food.* Manna in the desert, and what is necessary for us who were in distress in Babylon. Psal. cvi. 5. In the spiritual sense (C.) He has given us Jesus Christ, (S. Aug.) or the holy Eucharist. W.

VER. 8. *Equity.* Here we have the conditions of a just law. Bert.—Those who keep God's commandments are justified. W.

VER. 9. *Redemption.* Under Moses, Cyrus, and Jesus Christ, of whose redemption the former were figures. C.—Christ redeemed man, in order that he might be able to observe the law. W.—*Terrible.* Holy to the just, and terrible to sinners. S. Jer.—Most are lost by too much security. S. Chrys. hom. 19.—The Hebrews treat the name of God with a respect, which might appear superstitious, (C.) as they will not blot it out, or lean upon the book where it is written, &c. Schikard, Jus. ii. Theor. v. 6.

VER. 10. *Fear.* Heb. "is the chief part of wisdom." Jan.—This fear intimates the virtue of religion, to which the Israelites gave the preference over prudence, &c. Joseph. con. App. ii.—This distinguished them from other nations. Deut. iv. 8. C.—Fear is the beginning, charity the end of wisdom. Euseb.—*De it.* Act conformably to this fear. H.—Speculative wisdom is good, but not sufficient. Rom. xi. 13. S. Chrys., &c.—Many read *ea*, "those things," with the Heb., while the Sept. have *eam*, this wisdom. But Houbigant sticks to the Vulg. Bert.—*His.* God's, (S. Chrys.) though some would refer *ejus* to *intellectus*. Bert.—He shall be praised for ever, who has been so well informed as to adopt the fear or wisdom of the Lord for his guide. H.

PSAL. CXI. VER. 1. *Of the returning, &c.* This is in the Greek and Latin, but not in the Hebrew. It signifies that this psalm was proper to be sung at the time of the return of the people from their captivity: to inculcate to them how happy they might be if they would be constant in the service of God. Ch.—Ver

BLESSED is the man that feareth the Lord: he shall delight exceedingly in his commandments.

2 His seed shall be mighty upon earth: the generation of the righteous shall be blessed.

3 Glory and wealth *shall be* in his house: and his justice remaineth for ever and ever.

4 To the righteous a light is risen up in darkness: *he* is merciful, and compassionate and just.

5 Acceptable is the man that showeth mercy and lendeth: he shall order his words with judgment: 6 because he shall not be moved for ever.

7 The just shall be in everlasting remembrance: he shall not fear the evil hearing.

His heart is ready to hope in the Lord: 8 his heart is strengthened, he shall not be moved until he look over his enemies.

9 He hath distributed, he hath given to the poor: his justice remaineth for ever and ever: his horn shall be exalted in glory.

10 The wicked shall see, and shall be angry, he shall gnash with his teeth, and pine away: the desire of the wicked shall perish.

PSALM CXII.

LAUDATE PUERI.

God is to be praised, for his regard to the poor and humble.

1 Alleluia.

PRAISE the Lord, ye children: praise ye the name of the Lord.

2 Blessed be the name of the Lord, from henceforth now and for ever.

3 *From the rising of the sun, unto the going down of the same, the name of the Lord is worthy of praise.

4 The Lord is high above all nations: and his glory above the heavens.

5 Who is as the Lord, our God, who dwelleth on high:

^a Mal. i. 11.

all Greek copies have not this title, (H.) but only *Alleluia*, with the Heb., Syr., &c.—*Delight*. We must love God for his own sake. S. Chrys.—Those who sincerely fear God, will take great delight in keeping his commandments. W.

VER. 2. *Earth*. Temporal rewards were proposed to the carnal Jews; but the more enlightened knew what was to be most desired. They sought after the riches mentioned by the apostle, 1 Cor. i. 5; 1 Tim. vi. 18. C.

VER. 4. *Darkness*. Christ appeared when the world was most corrupt. S. Aug.—God rescued his people from captivity.

VER. 5. *Acceptable*. Lit. "joyful." *Xepitoc*, "beneficent." H.—*Give, and it shall be given to you*. M.—*Judgment*. And by liberal alms prepare for the great accounting day. S. Chrys.

VER. 7. *Hearing*. Though detraction may assail him, he shall not fear. (C.) since God is the Judge. H.

VER. 8. *Until*. Not that he will be disturbed afterwards, (Psal. cix. 1. C.) when his enemies shall be punished. H.—The captives saw the fall of Babylon. C.

VER. 9. *Poor*. We must know whom we ought to relieve. Though we may be allowed to retain what is necessary, (2 Cor. viii. 13, and ix. 11,) yet the saints have often very laudably stripped themselves to clothe others, abandoning perishable goods, that they might obtain heaven. C.—*Justice*. Works of mercy are so called, because they concur to man's justification. W.

VER. 10. *The wicked*. The devil, enraged to see the converts to Christianity, (S. Athan.,) or the Jews, (S. Chrys.,) instigated by him. H.

PSAL. CXII. VER. 1. *Alleluia*. The Jews style this and the five following psalms "the great Alleluia," which they sing after eating the paschal lamb. Eusebius adds, "a psalm of Aggeus and of Zacharias," as it seems to speak of the captives, who return thanks for their deliverance (Isa. xlv. 6, &c. C.); or David has left this model of thanksgiving for all. Bert.—*Children*. Heb. "slaves." M.—The Greek and Latin may signify both. H.

VER. 3. *Same*. All the day long, (C.) or rather in all places. Muis. Mal. i. 10. S. Chrys.

VER. 6. *Earth*. Providence watches over all. Psal. cxxxvii. 6. H.—With respect to God, even those who are in heaven are *low*. W.

VER. 9. *Children*. Anna and Elizabeth, who were naturally barren, were blessed with what they so eagerly desired, by the Divine power. H.—It may be understood of the Gentile world, after it had embraced the faith. (S. Jer. Gal. iv.

6 and looketh down on the low things in heaven and in earth?

7 Raising up the needy from the earth, and lifting up the poor out of the dunghill:

8 That he may place him with princes, with the princes of his people.

9 Who maketh a barren woman to dwell in a house, the joyful mother of children.

PSALM CXIII.

IN EXITU ISRAEL.

God hath shown his power in delivering his people: idols are vain. The Hebrews divide this into two psalms.

1 Alleluia.

WHEN Israel went out of Egypt, ^bthe house of Jacob from a barbarous people:

2 Judea was made his sanctuary, Israel his dominion.

3 The sea saw and fled: Jordan was turned back.

4 The mountains skipped like rams, and the hills like the lambs of the flock.

5 What ailed thee, O thou sea, that thou didst flee: and thou, O Jordan, that thou wast turned back?

6 Ye mountains, that ye skipped like rams, and ye hills, like the lambs of the flock?

7 At the presence of the Lord the earth was moved, at the presence of the God of Jacob:

8 Who turned the rock into pools of waters, and the stony hill into fountains of waters.

1 Not to us, O Lord, not to us: but to thy name give glory.

2 For thy mercy, and for thy truth's sake, lest the Gentiles should say: Where is their God?

3 But our God is in heaven: he hath done all things whatsoever he would.

^b Exod. xiii. 3.

17. S. Chrys.,) or of the captives, (Isa. liv. 1, and xlix. 21; Psal. lxxvii. 7. C.) though Isaias may also refer to the Church. H.

PSAL. CXIII. VER. 1. *Alleluia*. This word is placed at the end of the preceding psalm in Heb., though it seems to have been there originally, (H.) as, ver. 2, we find *his*, with reference to "the Lord," who has not been otherwise mentioned before. Houbig.—The psalm may be joined with the former to ver. 9, when the Heb. begins a fresh one, relating to the captives, with the two which follow. C.—The division is of no great importance, (Bert.,) and we cannot easily decide whether it be here necessary. H.—The Heb. copies have not been always uniform, no more than the Greek in this place. C.—*Barbarous*. Cruel, (Bert.,) or which spoke a language unknown to them. Sym. and Aquila.—The Greeks styled all other barbarians, (Fest.,) as the Egyptians did. Herod. ii.—Joseph at first did not understand the language of the latter, (Psal. lxxx. 6,) and spoke to his brethren by an interpreter. Gen. xlii. 23. *Laz* denotes one who speaks in an unknown tongue, which Chal. expresses by the word *borbra*, "a stranger, or desert." C.—Infidels, and those who persecute the true religion, are styled barbarous, though otherwise the Egyptians were very polite and learned. W.

VER. 2. *Judea*. Heb. "Juda," though the sense of the Vulg. is very good, (Bert.,) as that country, which had been so abandoned, became holy, when God's people dwelt there. S. Chrys.—After the departure from Egypt, the Israelites were more known as God's inheritance, over whom he reigned. W. Exod. xix. 6.—Hence He complains, when they asked for a king, (1 Kings viii. 7,) though the throne is still called the Lord's. 1 Par. xxix. 23. The distinction of Juda and Israel insinuates that the kingdom had been divided. C.—But this had taken place for a time, after the death of Saul. H.

VER. 4. *Skipped*. Through joy, *exultaverunt*, (H.) or rather through fear! ver. 7. C.

VER. 8. *Waters*. They are mentioned twice, as referring to different miracles Exod. xvii. 6, and Num. xx. 8. Inanimate things are introduced, giving this reply; or the psalmist gives it himself. Bert.

VER. 9, or 1. *Not*. Some Jews here commence the 115th psalm. H.—But S. Augustin shows, that this part is well connected with the preceding, the true God being known by his works, while idols are senseless, and therefore can have no pretensions to Divine worship. W.—*Glory*. We claim no share in these miracles; or we confess our unworthiness, but do thou deliver us. C.

4 ^aThe idols of the Gentiles are silver, and gold, the works of the hands of men.

5 ^bThey have mouths, and speak not: they have eyes, and see not.

6 They have ears, and hear not: they have noses, and smell not.

7 They have hands, and feel not: they have feet, and walk not: neither shall they cry out through their throat.

8 Let them that make them become like unto them: and all such as trust in them.

9 The house of Israel hath hoped in the Lord: he is their helper, and their protector.

10 The house of Aaron hath hoped in the Lord: he is their helper, and their protector.

11 They that fear the Lord have hoped in the Lord: he is their helper, and their protector.

12 The Lord hath been mindful of us, and hath blessed us.

He hath blessed the house of Israel: he hath blessed the house of Aaron.

13 He hath blessed all that fear the Lord, both little and great.

14 May the Lord add blessings upon you: upon you, and upon your children.

15 Blessed be you of the Lord, who made heaven and earth.

16 The heaven of heaven is the Lord's: but the earth he has given to the children of men.

17 ^cThe dead shall not praise thee, O Lord: nor any of them that go down to hell.

^a Infra, cxxxiv. 16.—^b Wisd. xv. 15.—^c Bar. ii. 17.

VER. 3. *Heaven.* Sept. add, "and on earth," which S. Augustin joins with the following words, *he, &c.*

VER. 4. *Men.* All Catholics agree that idolatry is the "giving of Divine honour to any creature." S. Justin, (*con. Gent.*) S. Aug. in the first ten books of the City of God, and other Fathers, refute all the species of idolatry.—How unjustly do heretics apply these words to the holy images used in the Church! though they must know (H.) that Catholics do not consider them as gods, no more than the saints and angels, whom they reverence only as the friends of God: treating their pictures with a relative honour, and endeavouring thus to excite themselves to the pursuit of virtue, by the memory of what they have done. Bert.

VER. 7. *Throat.* Rom. and Milan Psal. add, *neither is there any breath in their mouths*, which occurs, (Psal. cxxxiv. 17,) instead of this sentence. H.

VER. 8. *Let.* Zeal prompts him to make this imprecation, (C.) or prophecy. Heb. they "are, or shall be." The pagans (H.) could not well find fault with this wish, (M.) as it would be a great honour to resemble real gods. Yet none of their staturaries would be willing to become such statues, or be charged with the wicked conduct of Jupiter, &c. S. Chrys. Bert.

VER. 9. *The house,* is not now in Heb. But it occurs in the parallel passage, (Psal. cxxxiv.) where the imperative is used, as the Heb. is here pointed. C.—"Israel trust . . . house of Aaron, trust ye in the Lord," (Mont.) which is much in favour of this text, though S. Jerom, &c. agree with the Sept. C.—Houbigant rejects the Heb. reading, and *the house of Israel* occurs, ver. 12. Bert.—All the people, the priests, and converts from paganism, are invited to praise the Lord. S. Chrys. Acts ii. 5, and x. 2, and xiii. 16. C.—The Church always comprised two distinct orders, the clergy and the laity. M.

VER. 12. *Hath.* Heb. "will be," which seems better. Let him bless us. C.—Both versions are true. Bert. Eph. i. 3.

VER. 16. *Of heaven.* Or the highest heaven, in which God displays his glory, though he fill every place. H.—His benefits to man claim a return of gratitude, and we are not dispensed from showing our adoration, as deists would hence unreasonably infer. Bert.—Worldly men say this in their hearts, abandoning their pretensions to heaven. W.

VER. 17. *The dead.* People who are thus affected give no praise to God when they die, but descend into hell. W.—Criminals are therefore said to be *dead*, while the saints only *sleep*. S. Chrys.—*Hell.* Heb. "silence," or the tomb, (Bert.) where none can sound forth God's praises, (H.) though the soul in a state of separation may adore him. Bert. See Psal. vi. 6, and xxix. 10.

VER. 18. *Live.* In the state of justice, and aspiring to God's kingdom. While we use this world only as the means to ascend thither, we shall praise him for evermore. W.

PSAL. CXIV. VER. 1. *Alleluia* occurs in Heb. at the end of the foregoing

18 But we that live bless the Lord: from this time now and for ever.

PSALM CXIV

DILEXI.

The prayer of a just man in affliction, with a lively confidence in God.

1 Alleluia.

I HAVE loved, because the Lord will hear the voice of my prayer.

2 Because he hath inclined his ear unto me: and in my days I will call upon him

3 The sorrows of death have compassed me: and the perils of hell have found me.

I met with trouble and sorrow: 4 and I called upon the name of the Lord.

O Lord, deliver my sou. 5 The Lord is merciful and just, and our God showeth mercy.

6 The Lord is the keeper of little ones: I was humbled, and he delivered me.

7 Turn, O my soul, into thy rest: For the Lord hath been bountiful to thee.

8 For he hath delivered my soul from death: my eyes from tears, my feet from falling.

9 I will please the Lord in the land of the living.

PSALM CXV.

CREDIDI.

This, in the Hebrew, is joined with the foregoing psalm, and continues to express the faith and gratitude of the psalmist.

Alleluia.

10 I HAVE^d believed, therefore have I spoken: but I have been humbled exceedingly.

11 I said in my excess: "Every man is a liar.

^d 2 Cor. iv. 13.—^e Rom. iii. 4.

psalm, (H.) with which this and the following have an intimate connexion, alluding to the liberation of the captives. C.—The sentiments of our Saviour, or of his Church under persecution, (S. Aug.) or those of a saint entering into glory, are here expressed. S. Jerom.

VER. 2. *Days.* All my life. W.—Faith, hope, and charity, (S. Aug.) as well as gratitude, are here commended. Bert.—Love and confidence are necessary conditions of prayer; and increase the more it is employed. C.

VER. 3. *Sorrows.* Heb. "bands."—*Perils.* Heb. "the straitness of the grave, (C.) the fortifications of hell." S. Jer. H.—I am like one buried after the manner of the Egyptians, who bound up the dead, and laid them in small holes cut out of a rock. David uses similar expressions to denote the dangers to which he had been exposed. 1 Kings xxi. 12; Psal. xvii. 6. C.—They may be applicable to all the just. Bert.

VER. 6. *Little ones.* In their mother's womb, and infancy. S. Chrys.—Heb "the simple." Bert.—He delights to protect those who have no dependence on any other. C.—*Humbled.* Or afflicted, (W.) and "brought low." S. Jer.

VER. 7. *Rest.* The peace of the soul, which must precede eternal happiness.

VER. 9. *Living.* In Judea, which is opposed to Babylon, the region of tears and of death, ver. 8; Psal. lv. 13. In a spiritual sense, the Fathers understand heaven, where the blessed cannot forfeit their felicity. C.—Christ here promises the propagation of the gospel. Houbig. 2 Cor. v. 8. Bert.

PSAL. CXV. VER. 10. *Alleluia* is not in Heb. There seems no necessity to join this psalm with the preceding, as the subject is not so much alike as that of many others, which are distinct pieces. S. Paul quotes two passages in their literal sense, (Bert.) as applicable to all who thirst after a future life.—*Exceedingly.* We must not be deterred from professing our faith by any danger. S. Aug. 2 Cor. iv. 13.—I never ceased to publish that I trusted entirely in thy promises, that we should be delivered (C.) in due time. H.—I believed that God would help me, and, as I ought to do, made profession of my faith, under the greatest tribulations. W.—With the mouth confession is made unto salvation. H.—I confess that there is a future world, (ver. 9,) though I do not see it, but remain in distress. M.

VER. 11. *Excess.* Sept. "ecstasy." Enlightened from above. If he had spoken thus by his own spirit, any one might have replied, that no dependence could be placed in what he said.—Many explain it of David's "flight" before Absalom. Heb. "in my precipitation," (C.) or "astonishment." S. Jer.—*Liar.* Weak and inconstant of his own corrupt nature, (H.) though not always guilty of lying. C.—S. Paul contrasts this natural weakness with the veracity of God, (Bert.) and the preaching of his apostles. Rom. iii. 4, and 2 Cor. i. 17. H.—In the midst of my afflictions, I professed that all man's help is vain, and I had recourse to God. W.

12 What shall I render to the Lord, for all the things that he hath rendered to me?

13 I will take the chalice of salvation; and I will call upon the name of the Lord.

14 I will pay my vows to the Lord, before all his people: 15 precious in the sight of the Lord is the death of his saints.

16 O Lord, for I am thy servant: I am thy servant, and the son of thy handmaid.

Thou hast broken my bonds: 17 I will sacrifice to thee the sacrifice of praise, and I will call upon the name of the Lord.

18 I will pay my vows to the Lord in the sight of all his people: 19 in the courts of the house of the Lord, in the midst of thee, O Jerusalem.

PSALM CXVI.

LAUDATE DOMINUM.

All nations are called upon to praise God for his mercy and truth.

1 Alleluia.

O PRAISE the Lord, all ye nations: praise him, all ye people.

2 For his mercy is confirmed upon us: and the truth of the Lord remaineth for ever.

PSALM CXVII.

CONFITEMINI DOMINO.

The psalmist praiseth God for his delivery from evils; putteth his whole trust in him; and foretelleth the coming of Christ.

1 Alleluia.

GIVE praise to the Lord, for he is good: for his mercy endureth for ever.

2 Let Israel now say, that he is good: that his mercy endureth for ever.

3 Let the house of Aaron now say, that his mercy endureth for ever.

* Rom. xv. 11.—b John xii. 34.

VER. 13. *Chalice.* I will submit to any afflictions, (S. Aug.) seeing they procure such an ample reward. I will unite my sufferings with those of Jesus Christ, (H.) and accept the great benefit of his blood, shed for mankind. W.—Chaldee seems to have had this in view, *calicem redemptionis levabo mundo venturo*, and Houbigant explains it of Christ, who prayed that the chalice might be taken from him, (Bert.), but presently resigned himself to God's will. It may also (H.) imply the cup of thanksgiving, which was used in pacific sacrifices. Psal. xxi. 27. Our Saviour followed this custom, when he instituted the blessed Eucharist, as (C.) the Jews do on solemn occasions. Leo, iii. 7, and ix. 2.

VER. 14. *Pay.* Heb. adds, "now or surely." Bert.—*Vows.* Voluntarily, (W.) which I could not do at Babylon. Psal. lxxv. 13. S. Aug. and the ancient psalters omit this, perhaps supposing it to be taken from ver. 18.

VER. 15. *Precious.* I am ready even to make a sacrifice of my life, if God's glory should require it; for he esteems the death of the saints. W. Bert.—God rewards the sufferings of his servants (C.); the psalmist will not therefore be deterred from paying his vows by the fear of death. M.

VER. 16. *Handmaid.* To be blessed, we must be in a state of grace, and children of the Church. W.—Out of it, death itself endured for Christ would profit nothing, (S. Aug.) but only be "a punishment of perfidy." S. Cyp.—No worship can please God, unless we be joined in communion with her, as the Fathers observe. Bert.—*Bonds.* Of slavery, (C.) and sin. W. 1 Cor. vii. 22.

VER. 17. *Praise* Or thanksgiving. Psal. xxvi. 6; Lev. vii. 12. C.—*Lord.* There is but one, as there is but *one faith*. Without the latter it is in vain to call upon God. Eph. iv. 4. Bert.—"Whosoever eats the lamb out of this house (the Church) is profane." S. Jer. Ep. 57, ad Dam.

PSAL. CXVI. *Alleluia.* This word is found at the end of the last psalm, in Heb. H.—The captives invite all to thank God for their delivery, which was a most striking figure of the world's redemption, in which sense the apostle (Rom. xv. 11) quotes this psalm, with the holy Fathers, though Ven. Bede puts it in the mouth of Ezechias, after the retrogradation of the sun. C.—*Praise him.* S. Paul reads, *magnify him*, as the Heb. means, "extol" by your praises. Bert.

VER. 2. *Remaineth* is not in Heb. Mercy and truth confirm us. H.—The psalmist acknowledges that he also stands in need of them, and S. John assures us that *grace and truth* came by Jesus Christ. Bert.

PSAL. CXVII. VER. 1. *Alleluia* is borrowed from the end of the former psalm in Heb. Our Saviour and the apostles determine us to explain this solely

4 Let them that fear the Lord now say, that his mercy endureth for ever.

5 In my trouble I called upon the Lord: and the Lord heard me, and enlarged me.

6 The Lord is my helper: I will not fear what man can do unto me.

7 The Lord is my helper: and I will look over my enemies.

8 It is good to confide in the Lord, rather than to have confidence in man.

9 It is good to trust in the Lord, rather than to trust in princes.

10 All nations compassed me about: and in the name of the Lord I have been revenged on them.

11 Surrounding me, they compassed me about: and in the name of the Lord I have been revenged on them.

12 They surrounded me like bees, and they burned like fire among thorns: and in the name of the Lord I was revenged on them.

13 Being pushed, I was overturned, that I might fall: but the Lord supported me.

14 The Lord is my strength and my praise: and he is become my salvation.

15 The voice of rejoicing and of salvation is in the tabernacles of the just.

16 The right hand of the Lord hath wrought strength: the right hand of the Lord hath exalted me: the right hand of the Lord hath wrought strength.

17 I shall not die, but live: and shall declare the works of the Lord.

18 The Lord chastising, hath chastised me. but he hath not delivered me over to death.

19 Open ye to me the gates of justice: I will go in to

* Heb. xiii. 6.—d Exod. xv. 2.

of the Messiah, though some would also see another literal sense, applicable to the victories of David, or of the captives, at their return, over Gog or Cambyzes. Bert.—*Praise.* Or, "confess," and praise God for his great mercies. W.

VER. 2. *That he is good*, is not here in Heb. The Sept. insert the words in the two next verses. The people, the priests, and all who fear God among the Gentiles must praise him, (Psal. cxiii. 11. C.) particularly *now*, under the new law, since they have received greater benefits. W.

VER. 5. *Trouble.* Both spiritual and temporal. W.—*Enlarged me*, or set me at liberty in a spacious place. C.

VER. 7. *My helper.* Heb. "to me among the helpers," (Mont.) or most powerful, (Houbigant) and the mover of all who lend me assistance. Jesus Christ prayed with tears, and was heard for his reverence. Heb. v. 7. We must expect afflictions, (Job xxxiii.) and must have recourse to God. Bert.

VER. 9. *Princes.* For vain is the salvation of man. Psal. lix. 31; Jer. xvii. 5. C.—So neither can man hurt those whom God protects. Rom. viii. 31. H.

VER. 10. *Revenged.* Heb. "I have broken them," (C.) or "will render to them." Houbigant.

VER. 12. *Bees.* Sept. add, "do a honeycomb." But this is not in the original.—*Burned.* Heb. "were extinguished."—The rage of the enemy is well described by the similitudes of bees and fire. C.—Christ was attacked with mortal hatred by the Jews. S. Aug.

VER. 13. *Fall.* I was very near falling. Heb. "pushing thou hast pushed me that," &c. M.—"My sin has strongly pushed me." Chal. C.

VER. 15. *Just.* Such were the Jews by their vocation, though many answered very ill the designs of God. C.—Christians thank God for their redemption, and confessors are full of joy in their prisons and torments. Acts xvi. 25. Bert.

VER. 16. *Me* is not in Heb. All salvation is from God. Bert.—*Right hand* repeated thrice, insinuates the blessed Trinity, as the word *Lord* is applied to Christ, who effected man's redemption with singular efficacy. W.

VER. 17. *Live.* The captives were dying daily, so that this rather belongs to the Church of Christ. Bert. John viii. 51.

VER. 18. *Chastised me severely.* H.—Sept. may also signify, "has instructed me," (C.) by means of tribulation. H.—God chastiseth as a parent, that his children may not perish eternally. W.

VER. 19. *Justice.* Of the temple, where the undefiled Israelites alone can enter, (Psal. xiv. 1,) or the land of Judea. Isa. xxvi. The Fathers explain it of

them, and give praise to the Lord. 20 This is the gate of the Lord, the just shall enter into it.

21 I will give glory to thee, because thou hast heard me: and art become my salvation.

22 *The stone which the builders rejected; the same is become the head of the corner.

23 This is the Lord's doing: and it is wonderful in our eyes.

24 This is the day which the Lord hath made: let us be glad, and rejoice therein.

25 O Lord, save me: O Lord, give good success. 26 Blessed be he that cometh in the name of the Lord.

We have blessed you out of the house of the Lord. 27 The Lord is God, and he hath shone upon us.

Appoint a solemn day, with shady boughs, even to the horn of the altar.

28 Thou art my God, and I will praise thee: thou art my God, and I will exalt thee.

I will praise thee, because thou hast heard me, and art become my salvation.

29 O praise ye the Lord, for he is good: for his mercy endureth for ever.

PSALM CXVIII.

BEATI IMMACULATI.

Of the excellence of virtue, consisting in the love and observance of the commandments of God.

1 Alleluia.

ALEPH.

BLESSED are the undefiled in the way, who walk in the law of the Lord.

* Isa. xxviii. 16; Matt. xxi. 42; Luke xx. 17; Acts iv. 11; Rom. ix. 33; 1 Pet. ii. 7.

the Church, and of heaven, to which none can be admitted who have not departed in the communion of saints, (S. Chrys. S. Aug.) having walked in the narrow path. Euseb.—Christ styles himself *the way*, (H) and the *gate*. Bert. Apoc. xii. 14.

VER. 22. *Corner*. This was a sort of proverb, and is applied to David, Zorobabel, or the Jewish nation; but they can only be considered as figures of Christ, in whom this prediction was fulfilled, when he established his Church, and made one people of those who were before divided. Isa. xxi. 16; Matt. xxi. 42; Acts iv. 11. C.—The Pharisees pretended to build for the glory of God, when they opposed the designs of Christ, which, nevertheless, succeeded. They could not object to his application of this text, as they would have done, if it had been already verified in David, &c. Bert.

VER. 24. *Day*. Of grace. W.—The Church often repeats this during the paschal time, though God is equally the author of all days. H. See Eph. iv. 30; John viii. 56.

VER. 25. *Save me*. The person is not expressed in Sept. Or, (C.) Heb. *eussiae na*, "salvifica nunc." Mont.—*Na* means likewise, "I beg." H.—*Quæso, Domine, saluum fac, obsecro: Quæso, Domine, fac prospere agere, obsecro*. This formed the acclamations of the Jewish children, *Hosanna*, Matt. xxi. 9. The branches which were carried at the feast of tabernacles were also styled *Hosannas*. C.

VER. 27. *Us*. Christ, who comes in the name of the Lord, "is himself God," our instructor. S. Aug. Tit. ii. 11. Bert.—*Day*. The feast of tabernacles, for which this psalm was probably composed. The Jews dwelt under tents. C. Lev. xxiii. 40, and 2 Esd. vii. 15.—*Altar*. Heb. "Bind a festival with cords unto the horns," &c. To make sense, the Chal. inserts, bind *the lamb for the festival*. But this Houbigant ridicules, and he believes that the solemn entrance of Jesus Christ into Jerusalem is here foretold. Scarcely any prediction in the Old Testament is more clearly verified in the New. Matt. xxi. 8. Heb. *Bāp̄thim* certainly means "in ramis opacis," and S. Jerom translates, "frequent the solemnity in shady boughs." Bert.—The victims were never tied to the altar, but slain in the porch of the northern gate. Ezech. xl. 39. C.

PSAL. CXVIII. VER. 1. *Alleluia*. There is no title in Heb. But (H.) this psalm contains the praises of the Lord, and of his holy law, under fourteen different names, (W.) of *way*, *testimony*, &c., repeated in every verse, except the 122nd, (Muis.) with surprising variety, so as to avoid tautology, and to give a most perfect system of moral doctrine. It is written according to the order of the Heb. alphabet, (H.) that we may learn it from our infancy. S. Hil.—Eight verses begin with each of the twenty-two letters.—David is supposed to have written this psalm for the instruction of Solomon in his youth, (Bert.) though others believe that he composed it while he himself was young, and persecuted by Saul. Muis. Bossuet, &c.—It seems very probable that Daniel wrote it for the consolation of the captives. C. Dan. ix. 2.—Origen and Ven. Bede refer it to those times;

2 Blessed are they that search his testimonies: that seek him with their whole heart.

3 For they that work iniquity, have not walked in his ways.

4 Thou hast commanded thy commandments to be kept most diligently.

5 O! that my ways may be directed to keep thy justifications.

6 Then shall I not be confounded, when I shall look into all thy commandments.

7 I will praise thee with uprightness of heart, when I shall have learned the judgments of thy justice.

8 I will keep thy justifications: O! do not thou utterly forsake me.

BETH.

9 By what doth a young man correct his way? by observing thy words.

10 With my whole heart have I sought after thee: let me not stray from thy commandments.

11 Thy words have I hidden in my heart, that I may not sin against thee.

12 Blessed art thou, O Lord: teach me thy justifications

13 With my lips I have pronounced all the judgments of thy mouth.

14 I have been delighted in the way of thy testimonies, as in all riches.

15 I will meditate on thy commandments: and I will consider thy ways.

16 I will think of thy justifications: I will not forget thy words.

though it seems in reality to appertain to all who desire to live piously, (H.) and it is only a conjecture that any other but David was the author, to whom it is generally attributed. Its excellency cannot be denied, and the Church has adopted it for her daily office, dividing it into eleven psalms. Bert.—S. Aug. has written thirty-two, and S. Amb. twenty-two sermons on the contents; and S. Basil observes that David has here comprised in one psalm the sum of all that he has written in the rest. Among other points of morality and doctrine, we may remark, that the psalmist insists on the necessity of God's grace, and the co-operation of free-will, (W.) and overturns the Prot. system of justification. D.—*Lord*. Such only are happy here, (W.) or hereafter. H.—All aim at happiness, but only the virtuous take the proper means to attain it. S. Aug.

VER. 2. *His testimonies*. The commandments of God are called his *testimonies*, because they testify his holy will unto us. Note here, that in almost every verse of this psalm (which in number are 176) the word and law of God, and the love and observance of it, are perpetually inculcated, under a variety of denominations, all signifying the same thing. Ch.

VER. 3. *Ways*. They may, however, repent. The just are subject to fall. 1 John i. 8. But venial faults are not incompatible with justice. C.—Heb. "They also do no iniquity: they walk in his ways." Prot. Bert.

VER. 4. *Diligently*. *Nimis*. Lit. "too much." But this is a Heb. idiom, to imply the greatest diligence. H.—Some would refer it to "God's strong injunction;" which is not necessary. The psalmist henceforward speaks to God Bert.

VER. 5. *O! that*. Conscious of his own insufficiency, he prays for grace to be justified. W.—Moses acknowledged that man could not observe the law without Christ. Deut. xxx. 11; Rom. x. 6.

VER. 6. *All*. At the day of judgment it will not suffice to have observed only some of the commandments. See S. Jer., S. Amb., &c., who all seem to follow Origen. C.

VER. 8. *Utterly*. Heb. *nimis*, as ver. 4. H.—It may be advantageous to us to be left awhile, that we may know our own weakness. S. Greg. Mor. 20, 21 W.—He does not beg never to be tempted, or in tribulation (H.); but only that he may not yield to sin. S. Hil.

VER. 9. *Correct*. Sym. "illustrate." C.—The observance of the law is the only method to preserve innocence, or to regain it. H.—The Holy Ghost gives this direction to youth, and to all who are exposed to the dangers of pleasure, (W.) as David might do to his son, 2 Kings ii. 3. Bert.—In the same sense as we pray, *Lead us not into temptation*.

VER. 10. *Let*. Lit. "do not cast me off." H.—God rejects none but the negligent. S. Hil. S. Amb., &c.—The just, or the Church in general, here confess (W.) that perseverance is a gift of God. H.—Deprived of grace, we should fall, no less than if God "made us err," as the Heb. strictly implies. Bert.

VER. 11. *Heart*. To guard against the temptations of vanity. C.—Christians

GIMEL.

17 Give bountifully to thy servant, enliven me: and I shall keep thy words.

18 Open thou my eyes: and I will consider the wondrous things of thy law.

19 I am a sojourner on the earth: hide not thy commandments from me.

20 My soul hath coveted to long for thy justifications, at all times.

21 Thou hast rebuked the proud: they are cursed who decline from thy commandments.

22 Remove from me reproach and contempt: because I have sought after thy testimonies.

23 For princes sat, and spoke against me: but thy servant was employed in thy justifications.

24 For thy testimonies are my meditation; and thy justifications my counsel.

DALETH.

25 My soul hath cleaved to the pavement: quicken thou me according to thy word.

26 I have declared my ways, and thou hast heard me: teach me thy justifications.

27 Make me to understand the way of thy justifications: and I shall be exercised in thy wondrous works.

28 My soul hath slumbered through heaviness: strengthen thou me in thy words.

29 Remove from me the way of iniquity: and out of thy law have mercy on me.

30 I have chosen the way of truth: thy judgments I have not forgotten.

31 I have stuck to thy testimonies, O Lord: put me not to shame.

32 I have run the way of thy commandments, when thou didst enlarge my heart.

HE.

33 Set before me for a law the way of thy justifications, O Lord: and I will always seek after it

34 Give me understanding, and I will search thy law, and I will keep it with my whole heart.

35 Lead me into the path of thy commandments; for this same I have desired.

36 Incline my heart unto thy testimonies, and not to covetousness.

37 Turn away my eyes, that they may not behold vanity: quicken me in thy way.

38 Establish thy word to thy servant, in thy fear.

39 Turn away my reproach, which I have apprehended for thy judgments are delightful.

40 Behold, I have longed after thy precepts: quicken me in thy justice.

VAU.

41 Let thy mercy also come upon me, O Lord: thy salvation according to thy word.

42 So shall I answer them that reproach me in any thing; that I have trusted in thy words.

43 And take not thou the word of truth utterly out of my mouth: for in thy words I have hoped exceedingly.

44 So shall I always keep thy law, for ever and ever.

45 And I walked at large: because I have sought after thy commandments.

46 And I spoke of thy testimonies before kings; and I was not ashamed.

47 I meditated also on thy commandments, which I loved.

48 And I lifted up my hands to thy commandments, which I loved: and I was exercised in thy justifications.

ZAIN.

49 Be thou mindful of thy word to thy servant, in which thou hast given me hope.

formerly concealed the mysteries of religion with the utmost care. S. Hil. and S. Amb.

VER. 12. *Justifications.* He considers himself as placed at the feet of his Divine Master. C.—Though just, he wishes to increase in virtue. Apoc. xxii. W.

VER. 17. *Give.* Heb. "avenge." Psal. xii. 6, and cxxxvii. 9. Draw me from this state of oppression, (C.) or rather, give me abundant grace, (Bert.,) and eternal life. S. Hil.—I cannot fulfil the law without thy grace. W.—*Enliven me.* So the Sept. of Aldus reads, though the Roman and Heb. have, "I shall live." Deut. xxx. 19. Bert.

VER. 18. *Law.* In rewarding, punishing, &c. This thou wilt enable me to perceive, (W.) as thy law is too much above my comprehension. C.

VER. 20. *Coveted.* Heb. "burns, (Aquila, Houbig.,) or is bruised, (Bert.,) and faints through the desire of thy laws," (C.) or "judgments." S. Jer.—If I have but a short time to live, I ardently seek for instruction, (W.) and wish to advance daily in virtue. C.—His humility makes him fear, lest his desire should not be sincere. Bert.

VER. 21. *Cursed.* Becoming victims of hell. Matt. xxiv. Bert. Deut. xxvii. 26. M.

VER. 24. *Counsel.* Heb. "the princes of my counsel," (Houbig.,) in opposition to those who endeavoured to make him fall. Ver. 23. H.

VER. 25. *Pavement.* Heb. "dust," (Bert.,) weighed down by concupiscence, (S. Aug.,) and infected by the union with the body. S. Amb.—The just, in great distress, beg to be delivered, conformably to God's promise. W.—Wisd. ix. 15; Rom. vii. 24.

VER. 28. *Slumbered.* *Ενύσταξεν*, for which Origen, thinking it a mistake of copyists, substituted *ἑσταξεν*, "has melted," (C.) or "distilled," (Aquila, &c. Hieracleot.,) as more conformable to the original, though the sense is much the same. Loss of blood often causes people to slumber. Bert.—S. Hil. would not abandon the Sept. C.—*Heaviness*, being in such anxiety, as to be almost distracted. W.—Chal. "has been in an agony." Sleep is often put for death. C.—My soul perishes through grief. Houbig.—Hence the three apostles slept. Luke xxii. H.

VER. 29. *Iniquity.* Heb. "lying." Let me not imitate the wicked. H.—Remit the punishment of my sins, (Psal. cvi. 17. C.) also original sin, and its effects. S. Hil.

VER. 32. *Heart.* Man runs but God must impart grace. W.—An enlarged

heart sometimes denotes the capacity of understanding. 3 Kings iv. 29. C.—But it is a singular mercy of God to make us love his commands. S. Aug.

VER. 33. *Always.* Heb. *ākob*, means also, "for the reward," (Pagn. H. Ver. 112,) or step by step. S. Jer. C.—Make me love thy commandments. W.

VER. 35. *Desired.* Free-will concurs with grace. W.

VER. 36. *Covetousness.* Either of money, or any unlawful object. 1 Tim. v. 10. H.—The word is very comprehensive. Bert.—*Botsa* is rendered *mammon* by the Chal. C.

VER. 37. *Vanity.* Idols, worldly prosperity, &c., (Psal. xxxvi. 1, 7. C.) shows, (S. Amb.,) and all dangerous objects. H.

VER. 39. *Reproach.* Hidden sins of thought, (S. Amb.,) or the sarcasms of the Babylonians. C.

VER. 41. *Salvation.* The Messiah, foretold by the prophets, (Gen. xlix. Rom. iii. 23; Tit. ii. 13. Bert.,) or grace, freely promised to all who ask for it. W.

VER. 42. *In any thing.* Lit. "the word" that I, &c. Thus he stops their mouths, by professing his confidence in God. H.—The Babylonians insultingly ask, *Where is their God?* If thou free me from captivity, I may reply, that my hopes were not vain. C.

VER. 43. *Mouth.* Let those who preach the truth live up to it. S. Hil. and S. Amb.—Though the psalmist may be under some fear, he prays that he may not omit to make open profession of his faith. W.—God never hinders his servants from doing this, though he sometimes suffers them to fall. But the Church will never cease to proclaim the truth.

VER. 44. *Ever.* Heb. "and after." The sanction of the law will remain after this world is at an end. These expressions relate to the Church. Bert.

VER. 45. *Large.* The Jews could not practise the law out of their country, (C.) as to the ceremonial part. H.—He hopes to be soon set at liberty. The verbs should be explained in the future, as S. Jerom has them, (C.) though this is immaterial. Bert.

VER. 46. *Of thy, (de, &c.,)* but the true reading is, *in testimonis*, "conformably to," &c., as in the Heb., Sept., and Vulg. H. Bert.

VER. 48. *Hands.* To pray, labour, or rather to swear an eternal fidelity. C.

VER. 49. *Mindful.* He does not intimate that God can forget, but shows his fervour, (S. Aug.,) and begs that he may be worthy to receive the effects of God's promises. S. Hil.—Though his decrees be most certain, means must be employed which the just pray may not be wanting. W.

50 This hath comforted me in my humiliation: because thy word hath enlivened me.

51 The proud, did iniquitously altogether: but I declined not from thy law.

52 I remembered, O Lord, thy judgments of old: and I was comforted.

53 A fainting hath taken hold of me, because of the wicked that forsake thy way.

54 Thy justifications were the subject of my song, in the place of my pilgrimage.

55 In the night I have remembered thy name, O Lord: and have kept thy law.

56 This happened to me: because I sought after thy justifications.

HETH.

57 O Lord, my portion, I have said, I would keep thy law.

58 I entreated thy face with all my heart: have mercy on me according to thy word.

59 I have thought on my ways: and turned my feet unto thy testimonies.

60 I am ready, and am not troubled: that I may keep thy commandments.

61 The cords of the wicked have encompassed me: but I have not forgotten thy law.

62 I rose at midnight to give praise to thee; for the judgments of thy justification.

63 I am a partaker with all them that fear thee, and that keep thy commandments.

64 The earth, O Lord, is full of thy mercy: teach me thy justifications.

TETH.

65 Thou hast done well with thy servant, O Lord, according to thy word.

66 Teach me goodness, and discipline, and knowledge; for I have believed thy commandments.

67 Before I was humbled, I offended; therefore have I kept thy word.

68 Thou art good; and in thy goodness teach me thy justifications.

69 The iniquity of the proud hath been multiplied over me: but I will seek thy commandments with my whole heart.

70 Their heart is curdled like milk: but I have meditated on thy law.

71 It is good for me that thou hast humbled me, that I may learn thy justifications.

72 The law of thy mouth is good to me, above thousands of gold and silver.

JOD.

73 Thy hands have made me, and formed me: give me understanding, and I will learn thy commandments.

74 They that fear thee shall see me, and shall be glad: because I have greatly hoped in thy words.

75 I know, O Lord, that thy judgments are equity, and in thy truth thou hast humbled me.

76 O! let thy mercy be for my comfort, according to thy word unto thy servant.

77 Let thy tender mercies come unto me, and I shall live: for thy law is my meditation.

78 Let the proud be ashamed, because they have done unjustly towards me: but I will be employed in thy commandments.

79 Let them that fear thee turn to me: and they that know thy testimonies.

80 Let my heart be undefiled in thy justifications, that I may not be confounded.

CAPH.

81 My soul hath fainted after thy salvation: and in thy word I have very much hoped.

82 My eyes have failed for thy word, saying: When wilt thou comfort me?

VER. 50. *This hope, hæc*, though some would suppose it is put for *hoc*. Bert. —“This is my consolation in my distress.” S. Jer. H.—*Word*. The expectation of thy promises has given me courage. W.

VER. 51. *Did*. Heb. “greatly derided me.” H.

VER. 52. *Of old*. Upon the rebel angels, and sinful men, whom thou wilt punish for ever. This encourages me to adhere to the cause of virtue. W.

VER. 53. *Fainting*. So much was the psalmist grieved at the sight of sinners! Bert.—He would have died through zeal if he had not seen God’s justice. W.—Apostates particularly filled him with horror. C.

VER. 54. *Song*. Here on earth I am comforted with singing the praises of thy law, which makes the observers just. W.—The captives would not give holy things to dogs; but, among themselves, they sung canticles. Psal. cxxxvi. C. Col. iii. 16; 1 Par. xxix. 15; Heb. xi. 16.—These pious exercises were opposed to the scandalous discourses of sinners. Bert.

VER. 55. *Night*. Of tribulation (W.) and captivity. C.

VER. 56. *This. Hæc facta est mihi*. The feminine is put for the neuter, (C.) which the Heb. have not. Bert.—We may also understand, *This night of calamity*. Ver. 55. H.

VER. 57. *Portion*. With the just tending to perfection, I desire no other inheritance. W.—“He who possesses God, has all things.” S. Amb.

VER. 59. *My ways*. Many read, “*thy ways*.” Sept. Arab.—But this is the true sense of the Heb., &c. The consciousness of having adhered to thy commands makes me hope that thou wilt not abandon me. C.—I have bewailed my past transgressions, and am resolved henceforward to live piously. S. Amb.

VER. 60. *And am*. Heb. “and delay not.” For cursed is he who does the work of God negligently, (Sept.) or with deceit. Jer. xlviii. 10. C.

VER. 61. *Cords*. Temptations of the devil, (S. Aug.,) and of the wicked, who strive by force, or by caresses, to insnare the virtuous. Ver. 110. C.

VER. 62. *Midnight*. Under tribulation, (S. Aug.,) or to avoid the malice of those who pried into my conduct. I was so delighted with thy law, that I meditated on it both in the day-time and at night. C.

VER. 63. *Partaker*. Heb. “a friend.” I do not fear to approve of their conduct, (C.) and condole with them. S. Hil.—The true living members of Christ enjoy the great benefit of participating in the prayers and good works of the whole

Church militant and triumphant, in the communion of saints. W. See S. Aug. Conf. iv. 4.

VER. 68. *Goodness to others* (M.) in want. W.—*Discipline*, or patience under chastisement. S. Aug. Theod.—Heb. “wisdom,” or discernment how to act, and *knowledge* of what regards thy law and revealed truths. Bert.

VER. 67. *Humbled*. S. Jer. “before I heard, I was ignorant.” He speaks of the gift of prophecy: or “before I was afflicted, I went astray.” C.—*Therefore*, chastisements are very salutary. Bert. Ver. 71, and Jer. x. 24, and xxxi. 19. C.

VER. 69. *Iniquity*. Heb. “the proud have forged lies against me,” (H.) which was verified in Daniel, (C.) David, &c. H.

VER. 70. *Curdled*. Grown hard, like milk that is curdled and turned to cheese. Ch.—Heb. “like fat.” They have no compassion or wisdom. Isa. vi. 10. C.

VER. 71. *Humbled me*. “It is good for the proud to fall into some open sin, (C.) whence they may be displeased at themselves.” S. Aug.

VER. 73. *Hands*. Power (Bert.) and love. Theod.—We may confidently pray to our Creator for light, (W.) and that he may perfect his work. M.

VER. 74. *See me advance in virtue*. W.—The angels rejoice at the conversion of a sinner, (Luke xv. 10,) as the Church does at her children’s progress. S. Jer.

VER. 75. *Truth*. Though we may not discern the particular causes of our suffering, we must be convinced that they are right. W.—Sinners are afflicted that they may amend, and the just for their advancement. C.

VER. 76. *Mercy*. Jesus Christ, according to S. Jerom.

VER. 78. *Ashamed*. Lit. “confounded,” not accomplishing their wicked designs. C.—*Done*. Heb. “falsely perverted,” (Mont.,) in desire (C.); or “have wished to pervert me without cause.” Pagn.—But to *pervert* means also to treat ill; and *authuni* has that sense here, (H.) according to the best authors. Bert.

VER. 81. *Salvation*. All the saints sighed after our Saviour’s coming, (Matt. xiii. 17,) as they still do, 2 Tim. iv. 8. W.—The deliverance from Babylon was a figure of redemption. The next verse is of the same import. C.

VER. 83. *Like a bottle in the frost*. In the Hebrew, *like a bottle in the smoke*. That is, I am become, through my sufferings in this mortal pilgrimage, as a leathern bottle, shrunk up by being exposed to the frost or the smoke. Ch.—So the bodies of the just are exposed to mortification, that they may become

83 For I am become like a bottle in the frost: I have not forgotten thy justifications.

84 How many are the days of thy servant: when wilt thou execute judgment on them that persecute me?

85 The wicked have told me fables: but not as thy law.

86 All thy statutes are truth: they have persecuted me unjustly, do thou help me.

87 They had almost made an end of me upon earth: but I have not forsaken thy commandments.

88 Quicken thou me according to thy mercy: and I shall keep the testimonies of thy mouth.

LAMED.

89 For ever, O Lord, thy word standeth firm in heaven.

90 Thy truth unto all generations: thou hast founded the earth, and it continueth.

91 By thy ordinance the day goeth on: for all things serve thee.

92 Unless thy law had been my meditation, I had then perhaps perished in my abjection.

93 Thy justifications I will never forget: for by them thou hast given me life.

94 I am thine, save thou me: for I have sought thy justifications.

95 The wicked have waited for me to destroy me: but I have understood thy testimonies

96 I have seen an end of all perfection: thy commandment is exceedingly broad.

MEM.

97 O how have I loved thy law, O Lord! it is my meditation all the day.

98 Through thy commandment, thou hast made me wiser than my enemies: for it is ever with me.

99 I have understood more than all my teachers: because thy testimonies are my meditation.

100 I have had understanding above ancients: because I have sought thy commandments.

101 I have restrained my feet from every evil way; that I may keep thy words.

102 I have not declined from thy judgments, because thou hast set me a law.

103 How sweet are thy words to my palate! more than honey to my mouth.

104 By thy commandments I have had understanding: therefore have I hated every way of iniquity.

NUN.

105 Thy word is a lamp to my feet, and a light to my paths.

106 I have sworn and am determined to keep the judgments of thy justice.

107 I have been humbled, O Lord, exceedingly: quicken thou me according to thy word.

108 The free offerings of my mouth make acceptable, O Lord: and teach me thy judgments.

109 My soul is continually in my hands: and I have not forgotten thy law.

110 Sinners have laid a snare for me: but I have not erred from thy precepts.

111 I have purchased thy testimonies for an inheritance for ever: because they are the joy of my heart.

112 I have inclined my heart to do thy justifications for ever, for the reward.

SAMECH.

113 I have hated the unjust: and have loved thy law.

like new bottles, capable of containing the new wine of the gospel doctrine. Matt. ix. 17. W.

VER. 84. *Servant.* The just may lawfully desire the term of their sufferings, with submission to God's will, (W.) and to be freed from the power of persecutors, (Heb. "the proud." Bert.) and from exile, after their enemies are punished. Psal. xxxviii. 5. C.

VER. 85. *Fables.* Idle tales, not agreeable to God's law. W.—"The proud have dug pits for me, which is not conformable to thy law," (C.) but forbidden expressly. H.—The Sept. seem to have followed a better reading. C.

VER. 86. *Help me.* He does not pray to be exempted from trials, but that he may have grace to gain the victory. S. Hil.

VER. 89. *In heaven.* In the faithful angels, (S. Aug.,) or Jesus Christ. Bellanger.—The promises seem not to have their effect here; but they will in heaven. Bert.—The word of God is as unchangeable as heaven. C.

VER. 90. *All.* Lit. "unto generation and generation," which the Fathers explain of the true faith, which has subsisted in the synagogue and in the Church of Christ alone. S. Hil., S. Amb., &c.—Those who did not belong to the former, in the first ages of the world, might still form a part of the latter, like Job, &c. *Without faith it is,* and always was, *impossible to please God.* Heb. xi. 6.

VER. 92. *Abjection.* Man cannot rise from sin without grace, and attention to the law. W.—This supports him under the punishment of sin. H.—Meditation alleviates his grief, which might otherwise have proved mortal. Bert.

VER. 95. *Understood.* Or "shall understand." I am already able to encounter my enemies. Phil. ii. 15. Bert.

VER. 96. *Perfection,* of a worldly nature. H.—All have their limits. But God's law bindeth for ever, as the rewards and punishments are eternal. W.—*Broad.* Charity, which extends both to God and our neighbour. S. Aug.—The law is above my comprehension, though I am able to discern its superiority over all created things. Some understand Jesus Christ, the end of the law; or martyrdom, the height of charity; or extreme distress, by the word *perfection.* Bert.—Lit. "consummation." H.

VER. 97. *Loved.* Constraint takes away all merit. S. Hil.—*Son, give me thy heart.* Prov. xxiii. 26. H.

VER. 98. *Enemies* of salvation, (Bert.,) or the Babylonians, whom Daniel surpassed; though we would not absolutely assert that it refers to him. Dan. i. 19, and xiii. 1; Ezec. xxviii. 3. C.—David was no less enlightened (Bert.) by the prophetic spirit above his earthly instructor, how aged soever. H.

VER. 99. *Teachers.* Who do not follow the rules of virtue. The *ancients*, (ver. 100,) of the same description, must yield the palm to those who are less advanced in years, but more observant of God's law. W.

VER. 103. *Honey.* S. Amb., &c., add, "and the honeycomb." Psal. xviii. 11. See Prov. xvi. 24; Ezec. iii. 3; Apoc. x. 10.

VER. 104. *Hated.* We must come to the practice of the law, (C.) and hate sin. W.—*Iniquity.* Heb. "lying." But every sin is contrary to truth. Bert.

VER. 105. *Thy word.* Jesus Christ, (S. Hil.,) *who enlightens every man.* John i.—*Lamp,* (2 Pet. i. 19; Prov. vi. 23,) while *sin is the light* of the wicked. Prov. xxi. 4, and xxiv. 20. Bert.

VER. 106. *Sworn.* By the ceremony of circumcision, &c., as we now engage by vows in baptism, to observe all the commandments. W.—Those who receive not the sacrament, are still under a strict obligation to obey the truth; as all were created only for this purpose. H.

VER. 107. *Quicken.* This petition, with the praise of the law, is the subject of this psalm. C.—All the godly must suffer, 2 Tim. iii. 12. W.

VER. 108. *Free offerings* of praise and thanks, (S. Aug.,) or the works of supererogation, (S. Hil., Theod., &c.,) which are not commanded, though acceptable to God, (W.) and undertaken for the sake of greater perfection. C.—The evangelical counsels of voluntary poverty, &c., are of this nature. Still we acknowledge that we are *useless servants*, (Luke xvii. 10,) with regard to God. We can give him nothing, which he has not first given us. Our piety will redound to our own advantage. H.

VER. 109. *My hands.* In danger of being thrown by, or of falling, (W.) ready to appear before God's tribunal. I watch over myself, and strive to keep my soul tranquil. The prophet might have all this in view. Bert.

VER. 110. *Snare,* ver. 67. In such dangers I still remain faithful. C.

VER. 111. *Inheritance.* I will strive to imitate the faith of Abraham, &c. H.

VER. 112. *Inclined.* He had said, (ver. 36,) *incline,* as the work proceeds from grace and free-will. S. Aug.—*Reward.* S. Jer. "for the eternal reward." All agree that the Heb. may have this sense. He is influenced by hope, though the motive of charity is placed first.—This text evidently shows that the keeping of the commandments merits a reward, for which we may labour. W.—Prot. evade this, by reading, "always, even unto the end;" because *akob* is ambiguous, and means also, *the end.* H.—"As if the Sept. were not sufficient to determine the same . . . But . . . they are resolved to take their liberty, though contrary to S. Jerom, and the ancient Fathers." Ward's Errat. p. 75.—God authorizes us to aim at the reward, though he would not have this to be the only motive. Ver. 33. C.

VER. 113. *Unjust.* Inasmuch as they oppose thy law. Bert.—So Christ orders us to hate our parents, when they are an obstacle to our salvation. We must love their persons and welfare, (S. Aug.,) but hate their iniquity. W.—Heb. "the turbulent." S. Jer. "vain thoughts," and inconstant men.

VER. 114. *Helper.* Heb. "asylum and buckler." We must keep in his

114 Thou art my helper and my protector: and in thy word I have greatly hoped.

115 Depart from me, ye malignant: and I will search the commandments of my God.

116 Uphold me according to thy word, and I shall live: and let me not be confounded in my expectation.

117 Help me, and I shall be saved: and I will meditate always on thy justifications.

118 Thou hast despised all them that fall off from thy judgments; for their thought is unjust.

119 I have accounted all the sinners of the earth prevaricators: therefore have I loved thy testimonies.

120 Pierce thou my flesh with thy fear: for I am afraid of thy judgments.

AIN.

121 I have done judgment and justice: give me not up to them that slander me.

122 Uphold thy servant unto good: let not the proud calumniate me.

123 My eyes have fainted after thy salvation: and for the word of thy justice.

124 Deal with thy servant according to thy mercy: and teach me thy justifications.

125 I am thy servant, give me understanding that I may know thy testimonies.

126 It is time, O Lord, to do: they have dissipated thy law.

127 Therefore have I loved thy commandments above gold and the topaz.

128 Therefore was I directed to all thy commandments: I have hated all wicked ways.

PHE.

129 Thy testimonies are wonderful: therefore my soul hath sought them.

130 The Declaration of thy words giveth light: and giveth understanding to little ones.

131 I opened my mouth, and panted: because I longed for thy commandments.

132 Look thou upon me and have mercy on me, according to the judgment of them that love thy name.

133 Direct my steps according to thy word: and let no iniquity have dominion over me.

134 Redeem me from the calumnies of men: that I may keep thy commandments.

135 Make thy face to shine upon thy servant: and teach me thy justifications.

136 My eyes have sent forth springs of water: because they have not kept thy law.

SADE.

137 Thou art just, O Lord: and thy judgment is right.

138 Thou hast commanded justice thy testimonies and thy truth exceedingly.

139 My zeal hath made me pine away: because my enemies forgot thy words.

140 Thy word is exceedingly refined: and thy servant hath loved it.

141 I am very young and despised; but I ~~ought~~ know thy justifications.

142 Thy justice is justice for ever: and thy law is the truth.

143 Trouble and anguish have found me; thy commandments are my meditation.

144 Thy testimonies are justice for ever; give me understanding, and I shall live.

COPH.

145 I cried with my whole heart, hear me, O Lord: I will seek thy justifications.

presence, (H.) and avoid the society of the wicked, if we would search the law. Ver. 115. W.

VER. 116. *Live.* S. Aug. (tr. 124, in Joan.) beautifully describes the life of the just here and in heaven. Bert.—We may thus pray for grace and spiritual life with confidence, if we be resolved to keep the commandments. W.

VER. 119. *Prevaricators.* For though they be not acquainted with revelation, (H.) they have the natural law written in their hearts by God. Rom. ii. 12. S. Aug.

VER. 120. *Afraid.* Servile fear is therefore profitable, though perfect charity expel it, and move us to do well for the love of God. 1 John iv. W.—Yet fear sometimes returns, that the just may not give way to presumption. C.

VER. 121. *Justice.* This he declares out of zeal, praying to be freed from calumniators, (W.) particularly the devil. Apoc. xii. 9. The Babylonians probably laid falsehoods to the charge of the Jews, in order to oppress them, as they frequently accused Daniel.

VER. 122. *Uphold.* Heb. “answer for,” (S. Jer.) as a bondsman.—*Unto good.* Thus the law is insinuated, though it is not here expressed. Bert.—In attacking the devil, who is so experienced, we must take God with us, or we shall surely be overcome. S. Aug. tr. 4, in Joan.

VER. 123. *Salvation.* The Messiah, (S. Hil., ver. 41,) or liberty. Ver. 82.

VER. 124. *Mercy.* When we have been most diligent, there still remains much to be done, and in many things we offend. S. Amb.

VER. 126. *To do,* our best, since so many prove rebellious (Heb. iv. 11; Eccli. v. 8. Bert.); or we stand in the utmost need of the Messiah, since even the Jews give erroneous explanations of the law. S. Amb.—Heb., &c. “It is time for the Lord to act,” by punishing the guilty; or, “to act for the Lord,” *faciendi Domino*, by striving to repair the injuries done to his name and worship. C.

VER. 127. *Topaz.* Heb. *poz*, which denotes “the purest gold” of Phison. Gen. ii. 11. C.—The topaz was discovered only in the reign of Ptolemy, father of Philadelphus. S. Hil. Plin. xxvii. 8.

VER. 128. *Directed.* In my steps. Bert.—Pagn. “I judged all, yea all thy precepts to be right.” H.

VER. 130. *Declaration.* By God’s ministers renders them intelligible, though so wonderful in themselves. Heb. styles this “the door of opening.” Bert.—The Scriptures are full of difficulties, and Daniel (ix. 2) made them his study. Since the coming of Christ, the mysteries and prophecies have been more developed.

But those who refuse to acknowledge him grope at midday. Matt. xi. 25, and xviii. 5, and 1 Cor. xiv. 20. C.

VER. 131. *Panted.* He asked and obtained the Holy Spirit, (S. Aug.,) enabling him to understand the law, (H.) and to comply with it. See Ezech. iii. 2; Psal. lxxx. 11. C.

VER. 132. *Judgment.* Or custom, (C.) as thou art wont to treat such. W.—Let us not be looked upon as criminals. C.

VER. 134. *Calumnies.* That they may not cause me to abandon virtue. S. Aug.—A person must be well grounded not to yield on such occasions, when he is exposed to ridicule, &c., ver. 122. C.—Even the psalmist dreaded this situation. Bert.

VER. 135. *Shine.* (Ver. 133.) Let me never go astray. Bert.—But show me favour. W.

VER. 136. *Law.* This shows that David composed this psalm, as he fell by seeing Bethsabee.—*They.* The eyes and all the senses lead to our ruin. Rom. vii. 18, 24. Bert.—True repentance requires lamentation, as well as a firm purpose of amendment, (W.) *commissa diluere et abluta non iterare.* S. Jer.

VER. 137. *Right.* He therefore makes people just indeed, and does not barely impute justice to them. W.

VER. 138. *Truth.* Thy laws are just and true in all respects, though we may not be able to discern it always. Rom. ix. 20, and xi. 33. Bert.—God punishes the wicked in his justice, and rewards the just in his truth, or according to his promises. Theod.

VER. 139. *My.* Sept. “thy zeal.” The just are animated with the zeal of God, like S. Paul. The enemies here mentioned were the Israelites, who attacked David, and not the Babylonians, who never knew God’s law, or apostate captives, since we do not find that they attempted to injure Daniel, &c. Bert.—Many, however, both at Ninive and Babylon prevaricated. Tob. i. 12. C.

VER. 140. *Refined.* Lit. “of fire.” H.—Pure as any thing which has passed through the fire. W.—“It consumes sin, and enlightens the penitent.” S. Jer.

VER. 141. *Young.* The Fathers explain this of David, who was preferred before his brothers; and of the Gentiles, who were chosen by Jesus Christ. W.

VER. 143. *Trouble.* Such is the portion of the just. Rom. vi. 3.—*Meditation.* Heb. “joy.” Sym. C.—The sense is the same. Sept. generally give the former meaning, as they render by *seeking* what moderns would restrain to signify *observing.* Ver. 145, &c. Bert.

VER. 144. *Live.* In justice, as thy law enjoins. W.—Christ is the li Bert.

146 I cried unto thee, save me: that I may keep thy commandments.

147 I prevented the dawning of the day, and cried: because in thy words I very much hoped.

148 My eyes to thee have prevented the morning: that I might meditate on thy words.

149 Hear thou my voice. O Lord, according to thy mercy: and quicken me according to thy judgment.

150 They that persecute me have drawn nigh to iniquity; but they are gone far off from thy law.

151 Thou art near, O Lord: and all thy ways are truth.

152 I have known from the beginning concerning thy testimonies: that thou hast founded them for ever.

RES.

153 See my humiliation and deliver me: for I have not forgotten thy law.

154 Judge my judgment and redeem me: quicken thou me for thy word's sake.

155 Salvation is far from sinners; because they have not sought thy justifications.

156 Many, O Lord, are thy mercies; quicken me according to thy judgment.

157 Many are they that persecute me, and afflict me; but I have not declined from thy testimonies.

158 I beheld the transgressors, and I pined away; because they kept not thy word.

159 Behold I have loved thy commandments, O Lord: quicken me thou in thy mercy.

160 The beginning of thy words is truth: all the judgments of thy justice are for ever.

SIN.

161 Princes have persecuted me without cause: and my heart hath been in awe of thy words.

162 I will rejoice at thy words, as one that hath found great spoil.

VER. 147. *The.* Lit. "in maturity." Some think that we should read *immaturitate*, *ἀωπία*, (S. Aug.) "in the dead of the night." The psalmist not only rose at midnight, but before sun-rise, to meditate. H.—S. Amb. encourages people to come early to the church, to offer the first-fruits of their heart and voice to God (C.); and S. Aug. informs us that such was the practice of S. Monica. Conf. ix. 7. You are not in a higher station than the holy king who said, *I rose*, &c. Ver. 22. S. Chrys. Ser. 42, ad Pop. Bert.

VER. 150. *Law.* There is no medium between faith and infidelity. If we do not observe the law, we sin. Not to advance is to go back. C.

VER. 151. *Near.* To reward or punish. We wander from thee, yet there is no place between. S. Aug. x. 26, 27. Bert.—God is ever ready to hear our just requests. W.—His law may be easily known. Deut. xxx. 11. C.

VER. 152. *Ever.* God's law is always the same in substance. W.—That of Moses receives its perfection in Christianity. C.—Though after this life we can no longer observe them, the reward of our past virtue will remain for ever. Bert.

VER. 153. *Humiliation.* Or "humility," as S. Aug. understands it of that virtue. C.

VER. 155. *Sinners.* Such cannot expect to be liberated. C.—Yet, as the captivity was fixed for seventy years, and many who were almost ignorant of the law, and had married strange wives, returned, this verse overturns that system, and shows that eternal salvation is meant. Bert.

VER. 157. *Many.* The Babylonians on one hand, and false brethren on the other, attack me; but I am grieved most to see God offended. C.—All the earth is stained with the blood of martyrs, whom the Church honours with festivals, and whose intercession heals many sick. S. Aug.

VER. 158. *Transgressors.* Sept. "fools," *ἀσυνετοὺντας*. If *o* were placed before *ε*, the exact meaning of the Heb. would be preserved, though the wicked are often styled fools. H.—The prevaricating Jews are here designated. Ver. 136. C.

VER. 160. *Truth.* Hence all such commandments are immutable. W.

VER. 161. *Princes.* Of darkness, or the chiefs of the Philistines, &c. Bert.—Daniel was much exposed to the fury of the Babylonian princes, but he was more afraid of the terrors of the law, (Lev. xxvi.) than of all that they could do against him. C.—Thus the martyrs despised the threats of tyrants. S. Aug.—*Cause.* The powerful men of this world have no just reason to persecute the just, nor can they make them abandon virtue. W.

VER. 162. *Spoil.* Having just mentioned *fear*; lest any should think that

163 I have hated and abhorred iniquity; but I have loved thy law.

164 Seven times a day I have given praise to thee, for the judgments of thy justice.

165 Much peace have they that love thy law; and to them there is no stumblingblock.

166 I looked for thy salvation, O Lord; and I loved thy commandments.

167 My soul hath kept thy testimonies, and hath loved them exceedingly.

168 I have kept thy commandments, and thy testimonies; because all my ways are in thy sight.

TAU.

169 Let my supplication, O Lord, come near in thy sight; give me understanding according to thy word.

170 Let my request come in before thee; deliver thou me according to thy word.

171 My lips shall utter a hymn, when thou shalt teach me thy justifications.

172 My tongue shall pronounce thy word: because all thy commandments are justice.

173 Let thy hand be with me to save me; for I have chosen thy precepts.

174 I have longed for thy salvation, O Lord; and thy law is my meditation.

175 My soul shall live, and shall praise thee; and thy judgments shall help me.

176 I have gone astray like a sheep that is lost: seek thy servant, because I have not forgotten thy commandments

PSALM CXIX.

AD DOMINUM.

A prayer in tribulation.

1 A gradual canticle.

IN my trouble I cried to the Lord: and he heard me.

he entertained any secret dislike for the law; he adds, that it gives him more content than the greatest treasures or conquests can the miser or the hero. Ver. 14, 72, and 127. C.

VER. 163. *Iniquity.* Heb. "lying." The Babylonians have attempted to draw me over to their false religion; but I perceive its vanity, (C.) and stick closer to the truth, (H. Ver. 85.) and to thy holy law. C.

VER. 164. *Seven.* Often, (W.) as the word signifies. Prov. xxiv. 16, &c. Vat.—Yet here it may determine the precise number, as the Church seems to have taken it, by instituting the seven canonical hours of the day, and matins and lauds for the night, in imitation of the psalmist. Bert. Ver. 147.—The Church has enjoined matins to be said at night, lauds in the morning, prime, tierce, sext, none, vespers, and complin, in the course of the day. S. Ben. Reg. 8, and 16. C.—This ecclesiastical office consists of hymns, psalms, &c. S. Isid.—Against it some have risen up, particularly against that part which was said in the night, pretending that God had made the night for rest; and hence they were called *nuctazantes*, or "drowsy" heretics. S. Isid. Of. i. 22.—S. Clement, as many suppose, (W.) or at least some author before the fourth century, (H.) explains the reason why we should pray at these set times; but cautions us not to join with heretics, neither in the Church nor at home. Const. Apost. viii. 40.—For what society is there between light and darkness? 2 Cor. vi.

VER. 166. *Loved.* Heb., &c. "performed." C.—The difference is but small. Bert.—He is actuated by real charity. W.

VER. 168. *Sight*, whom I would not offend. W.—The presence of God ought to deter us most effectually from sin. H. Tit. ii. 13.

VER. 169. *Supplication.* Heb. "cry." Eusebius reads *ἀξίωμα*, "dignity," which S. Amb. thinks has been substituted for *ἀξίωσις*, "prayer;" though all our copies of the Sept. have *δεησις*, (C.) a word of the same import. H.

VER. 173. *Save me.* Though a person be endued with grace, he requireth more grace to resist temptations. W.—Actual grace is requisite. H.

VER. 175. *Live in grace and glory.* To serve God, it was not requisite that one should be at Jerusalem. Daniel, Tobias, &c., were saints elsewhere. Bert.—Yet it was more easy to worship God in his temple, where every thing moved to piety (H.); and this the psalmist desires, deeming it a new life. C.

VER. 176. *Lost.* I am in captivity. C.—All men have been involved in sin, and Christ came to save them; but only such as keep the law will obtain salvation. W.

PSAL CXIX. VER. 1 A gradual canticle. The following psalms, in num-

2 O Lord, deliver my soul from wicked lips, and a deceitful tongue.

3 What shall be given to thee, or what shall be added to thee, to a deceitful tongue?

4 The sharp arrows of the mighty, with coals that lay waste.

5 Woe is me, that my sojourning is prolonged! I have dwelt with the inhabitants of Cedar: 6 my soul hath been long a sojourner.

7 With them that hated peace I was peaceable; when I spoke to them they fought against me without cause.

PSALM CXX.

LEVAVI OCULOS.

God is the keeper of his servants.

1 A gradual canticle.

I HAVE lifted up my eyes to the mountains, from whence help shall come to me.

2 My help is from the Lord, who made heaven and earth.

3 May he not suffer thy foot to be moved: neither let him slumber that keepeth thee.

4 Behold he shall neither slumber nor sleep, that keepeth Israel.

5 The Lord is thy keeper, the Lord is thy protection, upon thy right hand.

6 The sun shall not burn thee by day, nor the moon by night.

7 The Lord keepeth thee from all evil: may the Lord keep thy soul.

8 May the Lord keep thy coming in and thy going out; from henceforth now and for ever.

PSALM CXXI.

LETATUS SUM IN HIS.

The desire and hope of the just for the coming of the kingdom of God, and the peace of his Church.

1 A gradual canticle.

I REJOICED at the things that were said to me: **We** shall go into the house of the Lord.

2 Our feet were standing in thy courts, O Jerusalem.

3 Jerusalem, which is built as a city, which is compact together.

4 For thither did the tribes go up, the tribes of the Lord; the testimony of Israel, to praise the name of the Lord.

5 Because their seats have sat in judgment, seats upon the house of David.

6 Pray ye for the things that are for the peace of Jerusalem: and abundance for them that love thee.

7 Let peace be in thy strength: and abundance in thy towers.

8 For the sake of my brethren and of my neighbours, I spoke peace of thee.

9 Because of the house of the Lord our God, I have sought good things for thee.

PSALM CXXII.

AD TE LEVAVI.

A prayer in affliction, with confidence in God.

1 A gradual canticle.

ber fifteen, are called *gradual psalms* or *canticles*, from the word *gradus*, signifying steps, ascensions, or degrees: either because they were appointed to be sung on the *fifteen steps*, by which the people *ascended* to the temple; or that in the singing of them the voice was to be raised by certain *steps* or *ascensions*; or that they were to be sung by the people returning from their captivity, and *ascending* to Jerusalem, which was seated amongst mountains. The holy Fathers, in a mystical sense, understand these steps, or ascensions, of the degrees by which Christians spiritually ascend to virtue and perfection, and to the true temple of God in the heavenly Jerusalem. Ch.—Both these last interpretations seem more plausible and literal, as given by S. Chrysostom, &c. Bert.—The allusion to the steps of the temple (Ezek. xl.) is very uncertain, as well as the raising of the voice in higher notes during each psalm. C.

VER. 3. *Added.* This is an usual form of denouncing vengeance. Ruth i. 17. The Babylonians are threatened with God's judgments, ver. 4. Some place these words in the mouth of God, answering the captives. How shall you be screened from the shafts of detraction? Fear not. *The sharp*, &c. C.

VER. 4. *Waste.* Heb. "of juniper" or thorn trees. Job xxx. 4. The former is said to retain its heat a long time, and the latter is easily inflamed. Psal. cxvii. 12.

VER. 5. *Is prolonged.* Heb. "is Mossoc." H.—But Houbigant rejects this as a place unknown; and the word may have the former signification, given by the Sept. and S. Jerom. C. Bert.—Moses speaks of Mosoch, (Gen. x. 2,) or of the mountains separating Choleis from Armenia, where the Jews might be dispersed, (4 Kings xvii. 23, and 1 Esd. ii. 59, and viii. 15,) as well as in Cedar, or Arabia Petrea, (Isa. xlii. 11,) where the Saracens afterwards inhabited, according to S. Jerom. (Loc. Heb.) C.—*Inhabitants.* Heb. "tents," in which the people chiefly dwelt. Bert.

VER. 7. *Peaceable.* Heb. "I spoke peaceable, and they warlike things." S. Jer.—Lit. "I was peace, and when I spoke, they flew to war." H.

PSAL. CXX. VER. 1. *Canticle.* David wrote this during his flight from Absalom (Grot.); and de Muis judges from the martial air that it was composed in the midst of danger. It relates to the captives, (Orig. C.) and to all in the pilgrimage of this world. Bert.—*Mountains.* Jerusalem, and heaven, whence all our help must come. God most readily hears the prayers which are poured forth in places appointed by him. W.

VER. 3. *May.* Heb. "he will not." Many have read in the second person, both in the Heb. and Sept. "Suffer not thy," &c. Aquila, S. Aug., &c. C.

VER. 4. *Israel.* The Church militant. W.—These figurative expressions show that God will never cease to protect his people. Bert.

VER. 6. *Night.* Neither prosperity nor adversity shall hurt thee, (S. Jer.,) or the Church. W.

VER. 7. *Keepeth.* Heb. also, "shall or may." The words of a prophet are always true, and the tenses are varied at pleasure by S. Jerom, &c. Bert.—*Soul*, or spiritual life. W. 1 Pet. i. 4.

VER. 8. *Coming in.* Heb. has "going out" first. Bert.—Yet Pagnin agrees

with us. H.—This expression denotes all the occurrences of life. Deut. xxviii. 6. C.—We may discover a beautiful progression in this psalm; God protects us from each and from every danger. Bert.—He is not like earthly friends, who have not always the will or the power to do it. S. Chrys.

PSAL. CXXI. VER. 1. *Canticle.* Heb., Chal., and Syr. add, "of David," (C.) who saw in spirit the glory of the temple under Solomon, or the return of the captives, and the felicity of souls in heaven. Bert. See Psal. xli.—What is said of the earthly Jerusalem, is beautifully applied to heaven by S. Aug., &c. The captive Levites might write this psalm. C.—*Lord.* Many prophets assured the Jews of their speedy deliverance, as preachers still set before the people the joys of heaven; all which filled the psalmist with rapture. W.—The motive for this joy is disinterested and edifying. The captives had begged for redress in the former psalms. C.—Before they had been chastised, they profaned the temple. S. Chrys.

VER. 2. *Were.* Heb. also, "shall," &c. Yet many of the Levites had officiated in the temple, 1 Esd. iii. 12.—*Courts*, or gates, where justice was administered. C.—We may better (H.) rejoice in the Church, (W.) and in the prospect of heaven. H.

VER. 3. *Together.* Well built and inhabited. The Jews throughout the world considered it as their most dear country. C.—The participation of spiritual graces (Psal. cxviii. 63, &c.) is a great comfort to Catholics, (W.) who look upon the chair of S. Peter at Rome as the centre of unity. H.

VER. 4. *The.* This was the *testimony*, (H.) or ordinance of the Lord, (C.) which Israel had solemnly engaged to perform. H.—All were obliged to repair thither thrice in the year (Exod. xxiii. 17. M.); and this contributed most to the splendour of the city. C.—Houbigant would translate "the congregations of Israel;" or *juxta* may be understood, "according to the testimony." Bert.

VER. 5. *Upon.* Or "over." H.—The Jews made their sanhedrim superior to the kings, as the Chal. here insinuates. But the text rather means that both the ecclesiastical and civil courts shall be re-established, and bring an immense concourse of people to the city. C.

VER. 6. *Pray.* Sept. "Ask Jerusalem for," &c., (H.) as if she were to give it. C.—*And may there be abundance.* Heb. "those who love thee shall be at rest." H.

VER. 7. *Strength.* Fortifications, (Bert.,) or army.—*Towers*, or "palaces." Heb. Jer. xxxi. 23. C.—He insists so much on the blessing of peace, because he foresaw that Jerusalem would one day neglect it. Luke xix. 42. Charity dwells in the towers or saints, (Bert.,) and makes us resemble God. S. Chrys. de Laud. S. Paul. 3.

VER. 8. *I.* Heb. adds, "I will now" (Mont.); or rather, "I have now spoken." Bert.—It was forbidden to beg for the peace of Chanaan. Deut. vii. 3. But Jeremias (xxix. 7) exhorts the captives to desire this blessing for the city, to which they were going, as it would redound to their own advantage. C.

PSAL. CXXII. VER. 1. *Canticle.* Heb. adds, "of David." H.—Syriac also attributes it to him, though Zorobabel, &c., might recite it at their return.

TO thee have I lifted up my eyes, who dwellest in heaven.

2 Behold as the eyes of servants are on the hands of their masters :

As the eyes of the handmaid are on the hands of her mistress : so are our eyes unto the Lord our God, until he have mercy on us.

3 Have mercy on us, O Lord, have mercy on us ; for we are greatly filled with contempt.

4 For our soul is greatly filled : *we are* a reproach to the rich, and contempt to the proud.

PSALM CXXIII.

NISI QUIA DOMINUS.

The Church giveth glory to God for her deliverance from the hands of her enemies.

1 A gradual canticle.

IF it had not been that the Lord was with us, let Israel now say : 2 If it had not been that the Lord was with us,

When men rose up against us, 3 perhaps they had swallowed us up alive.

When their fury was enkindled against us, 4 perhaps the water had swallowed us up.

5 Our soul hath passed through a torrent : perhaps our soul had passed through a water insupportable.

6 Blessed be the Lord, who hath not given us to be a prey to their teeth.

7 Our soul hath been delivered, as a sparrow out of the snare of the fowlers.

The snare is broken and we are delivered.

8 Our help is in the name of the Lord, who made heaven and earth.

PSALM CXXIV.

QUI CONFIDUNT.

The just are always under God's protection.

VER. 2. *Masters.* Expecting liberty, or rather food ; though it may also imply that they are ready to run at the first sign, which they observe with attention. All must come from Him.—*Until.* Or “waiting for his having mercy on us.” We shall not cease to look up to Him afterwards. Bert.

VER. 4. *A reproach.* Heb. “with the reproach of those at ease,” &c., (H.) or “let reproach fall upon,” &c. We are treated with too much scorn. Lam. iii. 30. C.

PSAL. CXXIII. VER. 1. *Canticle.* Heb., &c., with some Latin copies, add, “of David,” (C.) who might write it after being delivered from some danger. It may also be applicable to the martyrs, and to all who have been freed from temptation. Bert.

VER. 3. *Perhaps.* This word is here affirmative. Heb. “Then.” Sept. “Surely.” C.—He modestly leaves it to others to judge what would have been the event if God had not sent help. The weak would have been destroyed, as soon as if they had become a prey to wild beasts, as Jonas was swallowed up. W.—See Prov. i. 12. M.

VER. 5. *Insupportable.* Without bottom, or beyond our strength, ἀνυπόστατον. C.—Heb. “Then the swelling waters it had passed over our soul.” Mont. C.—S. Jerom has, “perhaps they,” &c., which is more correct. See Psal. lxxviii. 3. H.—A *torrent* implies sudden great troubles. W.

VER. 7. *Sparrow.* Heb. “bird.” This comparison shows at once the dangers to which the Jews had been exposed, and their miraculous deliverance. C.—We must therefore fly : but who will give us wings except God ? S. Amb.

PSAL. CXXIV. VER. 1. *Canticle* of thanksgiving, relating to the times of the Messias, (Abenezra,) or to the Jews, who overcame the attempts of the nations at their return. 2 Esd. iv. and vi. Ven. Bede, &c. C.—It exhorts all to confide in God. Bert.—*Trust.* The Jews complied not with this condition, and are become vagabonds ; but the faithful inherit this promise, (Heb. x. 19. Bert.,) which is verified in the Catholic Church. S. Aug.—To be secure, like Sion, which is defended by other mountains, we must belong to her society. W.

VER. 2. *About it.* Coming from Joppe, travellers cannot see the city till they are very near it, though with respect to Judea, it is very elevated.—The construction of the Vulg. is very natural. C.—For the promise regards the inhabitants, rather than the place, as Heb. would insinuate.—*Lord.* Zac. ii. 5.

VER. 3. *Rod.* Sceptre, or violent dominion. Isa. x. 5.—*That.* Or “therefore.” Interp. in S. Chrys. God always concludes his threats with promises of

1 A gradual canticle.

THEY that trust in the Lord *shall be* as Mount Sion : he shall not be moved for ever that dwelleth 2 in Jerusalem.

Mountains are round about it : so the Lord is round about his people from henceforth, now and for ever.

3 For the Lord will not leave the rod of sinners upon the lot of the just : that the just may not stretch forth their hands to iniquity.

4 Do good, O Lord, to those that are good, and to the upright of heart.

5 But such as turn aside into bonds, the Lord shall lead out with the workers of iniquity : peace upon Israel.

PSALM CXXV.

IN CONVERTENDO.

The people of God rejoice at their delivery from captivity.

1 A gradual canticle.

WHEN the Lord brought back the captivity of Sion, we became like men comforted.

2 Then was our mouth filled with gladness ; and our tongue with joy.

Then shall they say among the Gentiles : The Lord hath done great things for them.

3 The Lord hath done great things for us : we are become joyful.

4 Turn again our captivity, O Lord, as a stream in the south.

5 They that sow in tears, shall reap in joy.

6 Going they went and wept, casting their seeds.

7 But coming they shall come with joyfulness, carrying their sheaves.

PSALM CXXVI.

NISI DOMINUS.

Nothing can be done without God's grace and blessing.

1 A gradual canticle of Solomon.

pardon to the penitent, 1 Cor. x. 13. C.—He tries his servants for their good, and will not abandon them. W.

VER. 4. *Heart.* This God will certainly perform. W.—He asks not for himself alone, and leaves all to the Divine disposal. H.

VER. 5. *Bonds, obligationes.* “Knots,” as σπαραγγαλιᾶς also means, (Bert.,) rather than duties. Bell.—Some suspect that *obligationes* was put originally, as Heb. means “crooked ways,” (C.) “embarrassments.” Aquila.—He may allude to the dark machinations of false brethren, who endeavoured to thwart the pious designs of Nehemias, vi. 14. Apostates shall be treated like infidels, (C.) or rather worse, as we shall be if we act not up to the lights (H.) and graces which we have received. C.—*Israel.* S. Paul adds, *of God*, to show who may be entitled to this blessing. Bert.

PSAL. CXXV. VER. 1. *Sion.* It cannot be doubted but this regards the captives of Babylon : but still David might compose it, as he was a prophet ; and herein the redemption of mankind may also be described. Bert.—The captives pray for the return of the rest of their brethren. C.—*Comforted.* Heb. “dreaming.” C.—They could hardly believe their own eyes, like S. Peter. Acts xii. 9. This extraordinary joy is felt by devout souls, when freed from sin. W.

VER. 2. *Shall.* Or “did” (C.) ; though the future is here well employed. Bert.—The prophet uses both tenses, showing the certainty of the event. W.—It would require some time before the Gentiles would become sufficiently acquainted with the concerns of the Jews. Bert.—As soon as they did, they expressed their admiration, while the former were careful not to imitate the conduct of those who murmured at leaving Egypt. S. Chrys.

VER. 4. *South.* As the Egyptians hope for the overflowing of the Nile (Hammond) ; or as the south wind melts the snow, so as to make the Jordan overflow its banks. Theod.—The return of our brethren will be as agreeable to us as water to a thirsty soil. Chal. Muis.—Make them come quickly, and in great numbers. Isa. lx. 3. and lxvi. 12. C.

VER. 5. *Joy.* This was the case of the martyrs, &c., (Luke vi. 21 ; John xvi. 20,) as well as of the captives. Jer. xxxi. 9 ; Isa. lxvi. 10 ; Bar. v. 6. C.—Tribulation commonly attends the virtuous in this life. Their reward is reserved for the next. S. Aug. W.—Sowing, we know not whether we shall ever reap. H.—This is a sort of proverb, which is applied to the captives. Bert.

PSAL. CXXVI. VER. 1. *Of, or “for” Solomon.* This word is not in the Sept. Bert.—Some suppose that David put the psalm into his hands, to teach him

UNLESS the Lord build the house, they labour in vain that build it.

Unless the Lord keep the city, he watcheth in vain that keepeth it.

2 It is vain for you to rise before light: rise ye after you have sitten, you that eat the bread of sorrow.

When he shall give sleep to his beloved: 3 behold the inheritance of the Lord are children: the reward, the fruit of the womb.

4 As arrows in the hand of the mighty, so the children of them that have been shaken.

5 Blessed is the man that hath filled his desire with them; he shall not be confounded when he shall speak to his enemies in the gate.

PSALM CXXVII.

BEATI OMNES.

The fear of God is the way to happiness.

1 A gradual canticle.

BLESSED are all they that fear the Lord; that walk in his ways.

2 For thou shalt eat the labours of thy hands: blessed art thou, and it shall be well with thee.

3 Thy wife as a fruitful vine, on the sides of thy house. Thy children as olive plants, round about thy table.

4 Behold, thus shall the man be blessed that feareth the Lord.

5 May the Lord bless thee out of Sion: and mayest thou see the good things of Jerusalem all the days of thy life.

6 And mayest thou see thy children's children, peace upon Israel.

that all depends on God. Muis.—He was to undertake various important works during his reign, (H.) particularly the temple, at the dedication of which this might be sung. W.—The chiefs of the captives might also appropriate it to their use, (Bert.) when they were rebuilding the temple, 2 Esd. iv. and vi. C.—It seems to refer to the times of the Messias. Bert.—House, or temple, and grant children. Exod. i. 21; Gen. xxx. 2. Without God's assistance all your endeavours to rebuild the temple and city will prove fruitless.—It. Nehemias had ordered the citizens to watch the attempts of Sanaballat. C.—But still depended more on Providence than on his own industry. H.

VER. 2. *Light.* That is, your early rising, your labour and worldly solicitude, will be *vain*, that is, will avail you nothing, without the light, grace, and blessing of God. Ch.—*Rise ye*, is not in Heb. H.—*Sitten*. Allow yourselves proper time for rest, after your labours and sorrows: for his beloved, whom he favours with his grace, shall sleep and rest under his wing, and yet abound with offspring, and all blessings. Ch.—*Sorrow*. S. Jer. "of idols." This worship of God is odious.—*Beloved*. Solomon. Houb.—Yet some explain the Heb. in the plural, as it is applicable to all the people. The Jews were under great alarms: but were encouraged to hope that God would protect them, and give them a numerous progeny; though, as the country was probably never so well peopled as under Solomon, this may rather refer to the elect, who after the sleep of death (Bert.) shall behold those whom Christ shall acknowledge for his children, (H.) and obtain an eternal reward. S. Hil.

VER. 4. *As arrows, &c.* The offspring which God shall give his servants, that have been shaken and tossed about, (as the children of Israel were in their captivity,) shall be like arrows in the hand of the mighty, which shall prosper and do great execution. Ch.—The patient sufferer will obtain a glorious recompence. W.—Children defend their parents.—*Of them, &c.* Heb. "of youth." S. Jer.—Such may be able to assist their aged parents, whereas those who are born in their old age must frequently be left orphans, (H.) and distressed. C.

VER. 5. *Desire*. Who has as many children as he could wish. Heb. "his quiver." They are like arrows for his defence. C.—The Sept. may have put the thing signified instead of the figure; or *assopthu* may not be restrained to the former sense.—*He shall*. Heb. "they," father and son: yet the Chal., &c., retain *he*.—*Gate*. The enemies' envoys were not admitted into the city, 4 Kings xviii. 17. Orig., &c.

PSAL. CXXVII. VER. 1. *Canticle*. Being a sequel to the former, (C.) and similar to the 111th, as both promise felicity to the captives at their return, if they prove faithful, 2 Esd. ix. 38. Ferrand.—Both temporal and spiritual blessings are set before us. Bert.—*Ways*. Many saints have not received temporal rewards; and this confirms our faith that there is a world to come. C.—In effect, no temporal advantages are here specified, as they are below. Bert.

VER. 2. *Hands*. The idle are not entitled to blessings, which God will be-

PSALM CXXVIII.

SÆPE EXPUGNAVERUNT.

The Church of God is invincible: her persecutors come to nothing.

1 A gradual canticle.

OFTEN have they fought against me from my youth, let Israel now say.

2 Often have they fought against me from my youth: but they could not prevail over me.

3 The wicked have wrought upon my back: they have lengthened their iniquity.

4 The Lord, who is just, will cut the necks of sinners: 5 let them all be confounded, and turned back, that hate Sion.

6 Let them be as grass upon the tops of houses: which withereth before it be plucked up:

7 Wherewith the mower filleth not his hand; nor he that gathereth sheaves, his bosom.

8 And they that passed by have not said: The blessing of the Lord be upon you: we have blessed you in the name of the Lord.

PSALM CXXIX.

DE PROFUNDIS.

A prayer of a sinner trusting in the mercies of God. The sixth penitential psalm.

1 A gradual canticle.

OUT of the depths I have cried to thee, O Lord

2 Lord, hear my voice.

Let thy ears be attentive to the voice of my supplication.

3 If thou, O Lord, wilt mark iniquities; Lord, who shall stand it?

stow on the industrious who fear him, preserving them from evils. Lev. xxvi. 16, and Deut. xxviii. 30. C. 2 Cor. iii. 10.—Some have explained *καρπων*, "fruits;" though here it means *hands*. Bert.

VER. 3. *Sides*. Against which vines were planted. C.

VER. 5. *Sion*. Where he displayed his bounty. C.—*Jerusalem*. In heaven, 1 Cor. xv. 19. Bert.—Mayest thou live happy in the holy city, after thy long captivity. C.

VER. 6. *Israel*. This is best secured by a well-regulated and numerous people. Bert.—The good works, performed on earth, will be rewarded in heaven. W.

PSAL. CXXVIII. VER. 1. *Canticle*. In which David, (P) or the Jews, at their return, after they had got the better of their enemies, render thanks to God. S. Chrys. C.—*Fought against*. Heb. "afflicted."—*Expugn. averunt* might seem to imply that they had obtained the victory. But this was not the case, at least eventually, though the people of God might sometimes be oppressed, and yield to sin. H.—*Youth*. Since the Israelites left Egypt. Osee ii. 15; Jer. ii. 2. C.

VER. 2. *But*. Or, "for," *etenim*. On this account they repeated their attacks. H.—But the psalmist testifies that they will not succeed. W.

VER. 3. *Back*. Heb. "labourers have laboured on my neck," (S. Jer.,) or "back." They have made me bear the yoke, or have ploughed up my back. This proverbial expression shows the cruelty of the Babylonians, (C.) and of the enemies of Christ, (Isa. i. 6,) and the martyrs. Theod.—Heb. *erss*, means also to work like a blacksmith. Gen. iv. 22. Bert.—The Church bears patiently all crosses.

VER. 4. *Necks*. Heb. "collars," (Theodot.,) "snares," (Sym.,) or "bands," with which they have oppressed us. Cyrus abandoned the Babylonians to be slaves of those Persians who had taken them, and made them till the land, &c. Xenoph. 7. C.

VER. 5. *Back*. By a sincere conversion. C.—God will cover the presumptuous with eternal confusion, so that none shall bless them, ver. 8. W.

VER. 6. *Houses*. Which were flat, so that grass might grow, but the heat of the climate would not suffer it to come to perfection.—*Up*. S. Jer.—Chal. "flourish," as some copies of the Sept. read. Yet Hammond, &c., declare for our version. The precise import of the Heb. is not known.

VER. 8. *Upon you*. Chal. adds, "and they did not reply."—*We, &c.* H.—The custom of blessing reapers continued in the days of S. Aug. Ruth ii. 4. C.

PSAL. CXXIX. VER. 1. *Canticle*. David might compose it after his sin, though it might suit the captives, and all sinners, as well as the souls in purgatory. Bert.—It has long been recited in their behalf. W.—*Depths* of the prison of expiation, or from this vale of misery, (Bert.,) captivity, (C.) and from the bottom of my heart. S. Chrys.

VER. 3. *Mark*. Heb. "observe or keep."—*It*. Heb. "who shall stand upright, (C.) or make opposition." H.

4 For with thee there is merciful forgiveness: and by reason of thy law, I have waited for thee, O Lord.

My soul hath relied on his word: 5 my soul hath hoped in the Lord.

6 From the morning watch even until night, let Israel hope in the Lord.

7 Because with the Lord there is mercy; and with him plentiful redemption.

8 And he shall redeem Israel from all his iniquities.

PSALM CXXX.

DOMINE NON EST.

The prophet's humility.

1 A gradual canticle of David.

LORD, my heart is not exalted: nor are my eyes lofty.

Neither have I walked in great matters, nor in wonderful things above me.

2 If I was not humbly minded, but exalted my soul:

As a child that is weaned is towards his mother, so reward in my soul.

3 Let Israel hope in the Lord, from henceforth, now and for ever.

PSALM CXXXI.

MEMENTO DOMINE.

A prayer for the fulfilling of the promise made to David.

1 A gradual canticle.

O LORD, remember David, and all his meekness.

2 How he swore to the Lord, he vowed a vow to the God of Jacob.

a 2 Kings vii. 2.—b 2 Par. vi. 41.

VER. 4. *Law.* The promises of pardon contained therein. W.—Heb. is now different from what the ancient interpreters read. C.—“Therefore shalt thou be rewarded.” Mont. H.—Sym. and Theodotion agree with us.—*Word.* And promises that the captivity should end, (C.) and sin be remitted. H.

VER. 6. *From.* Or Heb. “more than the morning watch; yea, more than the morning watch.” I expect my deliverance with greater eagerness than sentiments do the return of morning. All the day and night long I am filled with these sentiments. C.

PSAL. CXXX. VER. 1. *Of David,* is not in Sept. But he probably composed this psalm to exculpate himself from the accusation of pride. Bert.—David proposes his own humility to the imitation of others, without any evil intention. W.—Sometimes the saints may speak their own praises, as S. Paul did, particularly when they are inspired. Bert

VER. 2. *So reward,* &c. The meaning is, that according to his disposition with regard to humility, so he expected a reward in his soul to return to him, and tick as close to him as the child just weaned, which would willingly never be separated from the mother. Ch.—If I was not humble, may my soul be treated like an infant, &c. Heb. “If I did not render (or humble and silence) my soul, like an infant weaned from his mother, let my soul be to me as a weaned child.” I willingly submit to all thy rigours, if I did not adore thy ways in silence and in humiliation. C.

PSAL. CXXXI. VER. 1. *David.* Jesus Christ, (S. Hil., &c.,) or the pious king David, when he intended to build the temple. Solomon adopts some of the verses at his dedication, (ver. 8; 2 Par. vi. 41. H.) and some have attributed the psalm to him, to the captives, or to some prophet in the time of the Machabees, though the prophets then, in fact, appeared no longer. Bert. See Psal. xliii., xliii., lxxvi., lxxxviii., and xcvi.—The Jews allow that some verses regard the Messiah, of whom the whole may be explained in a spiritual, (C.) or even in the second literal sense. Bert.—*Meekness.* Heb. also “humility,” (C.) or “affliction,” (S. Jer.,) as the prophet might have all this in view.

VER. 2. *Jacob.* Probably after he had removed the ark to Sion. Bert.—What is omitted in one place, is thus explained elsewhere. C.—David had a most earnest desire to build the temple; and though the honour was reserved for his son, he prepared the materials. W.

VER. 3. *If.* He expresses his vow in the form of an imprecation, without expressing the penalty, as he submits to the rigour of God's justice, if he proves faithless. C.—He vows to take no rest, till he might, if it so pleased God, find a place to build a temple. W.

VER. 5. *Temples.* This seems to have been in the copies of Sept. and Theodotion. It is not correct to say that the former added it by inspiration, as they were only interpreters. Bert.—It was marked as an addition in the Hexapla. C.

VER. 6. *Heard of it in Ephrata.* When I was young, and lived in Bethlehem, otherwise called Ephrata, I heard of God's tabernacle and ark, and had a

3 *If I shall enter into the tabernacle of my house: if I shall go up into the bed wherein I lie:

4 If I shall give sleep to my eyes, or slumber to my eye-lids,

5 Or rest on my temples: until I find out a place for the Lord, a tabernacle for the God of Jacob.

6 Behold we have heard of it in Ephrata: we have found it in the fields of the wood.

7 We will go into his tabernacle: we will adore in the place where his feet stood.

8 *Arise, O Lord, into thy resting place: thou and the ark, which thou hast sanctified.

9 Let thy priests be clothed with justice: and let thy saints rejoice.

10 For thy servant David's sake, turn not away the face of thy anointed.

11 The Lord hath sworn truth to David, and he will not make it void: of the fruit of thy womb I will set upon thy throne.

12 If thy children will keep my covenant, and these my testimonies, which I shall teach them:

Their children also for evermore shall sit upon thy throne.

13 For the Lord hath chosen Sion: he hath chosen it for his dwelling.

14 This is my rest for ever and ever: here will I dwell, for I have chosen it.

15 Blessing, I will bless her widow: I will satisfy her poor with bread.

a 2 Kings vii. 12; Luke i. 55; Acts ii. 30.

devout desire of seeking it; and accordingly I found it at Cariathiarim, the city of the woods: where it was till it was removed to Jerusalem. See 1 Par. xiii. Ch.—It seems rather, that the psalmist alludes to the ark, first at Silo, secondly in the country of Ephraim, or the Ephrathians, (Psal. lxxvii. 60, 67, and Judg. xii. 5,) for 328 years, and afterwards at Cariathiarim, for other 70.—*It, (eam,)* the tabernacle, which in Heb. is fem. C.—Yet, as the text has *tabernacles*, or “dwellings,” *mossoenuth*, (ver. 5,) and as the Mosaic tabernacle was kept at Silo, or Gabaon, and was not with the ark at Cariathiarim, we may perhaps suppose that the psalmist alludes to the ark, (H.) or to the thing indefinitely, (Bert.,) where the glory of the Lord was displayed. S. Jer. and Houbigant have “him,” the God of Jacob. H.—The Fathers explain it of Jesus Christ, (Theod.,) who was born at Bethlehem, (W.) and was prefigured by the temple, (C.) styled “the fields of wood.”

VER. 8. *Sanctified.* Heb. “ark of thy strength,” which title proceeds from the sanctity of God, who resides there. 1 Kings vi. 20. Our heart ought to be his resting-place. Isa. lxvi. 2. Bert.—Leaving Silo, &c., come into thy temple, with the ark where thou sanctifiest thy people. He contemplates a higher mystery, the coming of the Messiah, and his glorious resurrection. W.

VER. 9. *Justice.* And all virtues, (Bert.,) of which their robes were emblematical.—*Saints.* Levites. Chal. C.—Let both priests and Levites perform well their sacred functions, (W.) and may all the faithful act up to their vocation. Bert.—*Rejoice.* Heb. “sing,” which was the office of the Levites. C.—Yet the original term is more comprehensive, and denotes all the emotions of joy. H.

VER. 10. *Sake.* What confidence are we not taught to place in the merits of the saints! The captives remind God of the virtues of David and Solomon, and use their expressions to move him to show mercy, and to restore the temple to its ancient splendour. C.—The future obstinacy of many Jews in rejecting him was foreseen and deprecated. S. Aug.

VER. 11. *Make.* Lit. “deceive him.” Heb. “will not turn from it,” the truth. Bert.—*Thy.* S. Cyprian and S. Hil. read, “my throne,” which belonged to the Lord. 1 Par. xxix. 23. C.—But it might also be styled David's, as the promises were made to him. H.—Christ was born of the virgin's womb, without having any man for his father. S. Aug.—This promise actually was fulfilled in Solomon, and in Christ, who would infallibly possess the throne. 2 Kings vii., and Acts ii. But Christ reigns over all. Bert. Luke i. 32.—S. Peter hence proves our Saviour's resurrection, (W.) and power in the Church. H.

VER. 12. *If.* The promises made to the carnal posterity of David were conditional, and seem to imply that they would forfeit them. S. Hil.—But those regarding the Messiah are absolute. C.—Yet heaven is only promised to his children in the Church, if they observe God's commandments. Rom. viii. 17. W.

VER. 14. *This.* God is introduced speaking to the end. H.—*Chosen.* Heb. “desired.” This relates to his spouse, the Church. C.—He dwelleth in this Sion for ever. W.—It was the figure of the Christian Church, as this is of heaven. Heb. xii. 22. Bert.

16 I will clothe her priests with salvation: and her saints shall rejoice with exceedingly great joy.

17 "There will I bring forth a horn to David: I have prepared a lamp for my anointed.

18 His enemies I will clothe with confusion: but upon him shall my sanctification flourish.

PSALM CXXXII.

ECCE QUAM BONUM.

The happiness of brotherly love and concord.

1 A gradual canticle of David.

BEHOLD how good and how pleasant it is for brethren to dwell together in unity.

2 Like the precious ointment on the head, that ran down upon the beard, the beard of Aaron,

Which ran down to the skirt of his garment: 3 as the dew of Hermon, which descendeth upon Mount Sion.

For there the Lord hath commanded blessing, and life for evermore.

PSALM CXXXIII.

ECCE NUNC BENEDICITE.

An exhortation to praise God continually.

1 A gradual canticle.

BEHOLD now bless ye the Lord, all ye servants of the Lord:

Who stand in the house of the Lord, in the courts of the house of our God.

2 In the nights lift up your hands to the holy places, and bless ye the Lord.

3 May the Lord out of Sion bless thee, he that made heaven and earth.

PSALM CXXXIV.

LAUDATE NOMEN.

An exhortation to praise God: the vanity of idols.

1 Alleluia.

PRAISE ye the name of the Lord: O you, his servants, praise the Lord:

2 You that stand in the house of the Lord, in the courts of the house of our God.

* Mal. iii. 1; Luke i. 69.—^b Jer. x. 13.—^c Exod. xii. 29.

3 Praise ye the Lord, for the Lord is good: sing ye to his name, for it is sweet.

4 For the Lord hath chosen Jacob unto himself: Israel for his own possession.

5 For I have known that the Lord is great, and our God above all gods.

6 Whatsoever the Lord pleased he hath done, in heaven, in earth, in the sea, and in all the deeps.

7 ^bHe bringeth up clouds from the end of the earth: he hath made lightnings for the rain.

He bringeth forth winds out of his stores: 8 ^cHe slew the first-born of Egypt, from man even unto beasts.

9 He sent forth signs and wonders in the midst of thee, O Egypt: upon Pharaoh, and upon all his servants.

10 ^dHe smote many nations, and slew mighty kings:

11 ^eSehon, king of the Amorrites, and Og, king of Basan, and all the kingdoms of Chanaan.

12 And gave their land for an inheritance, for an inheritance to his people Israel.

13 Thy name, O Lord, is for ever: thy memorial, O Lord, unto all generations.

14 For the Lord will judge his people, and will be entreated in favour of his servants.

15 ^fThe idols of the Gentiles are silver and gold, the works of men's hands.

16 ^gThey have a mouth, but they speak not: they have eyes, but they see not.

17 They have ears, but they hear not: neither is there any breath in their mouths.

18 Let them that make them be like to them: and every one that trusteth in them.

19 Bless the Lord, O house of Israel: bless the Lord, O house of Aaron.

20 Bless the Lord, O house of Levi: you that fear the Lord, bless the Lord.

21 Blessed be the Lord out of Sion, who dwelleth in Jerusalem.

* Jos. xix. 1, 7.—^e Num. xxi. 24, 34.—^f Supra, cxlii.—^g Wisd. xv. 15.

VER. 15. *Widow.* Whose name is often joined with orphans, and the poor, as the Heb. *Tside* may imply one "desolate." 1 Tim. v. 5. Bert.—The Greek copies vary: some have *widow*, and others, "prey," which is most commonly given as the sense of the Heb. H.—The poor priests and Levites, who had no land, shall be abundantly supplied. C.

VER. 16. *Salvation.* To instruct others. Bert.

VER. 17. *There.* Lit. "thither," (H.) *Illuc*, as Christ came from heaven. Bert.—*Horn.* Power and glory. This regards Solomon, and the Messiah. Heb. "I will make to bud," &c., alluding to Christ's miraculous birth. Isa. iv. 2. C.—*Lamp.* S. John the Baptist, (John v. 35. S. Athan.) or Christ himself, (Luke ii. 32; Apoc. xxi. 23,) though it may also be understood of David's son and successor. C.—Yet *this lamp* was too dreadfully extinguished. Bert.—Christ protects his Church, which is placed for the instruction of all. W.

VER. 18. *My.* Heb. "his diadem," (S. Jer.) or "consecration." The glory of David was great, as a figure of Christ, to whom this more properly belongs. He is the King of ages, without sin, &c. C.

PSAL. CXXXII. VER. 1. "*Of David*," as we read in Heb. and the Alex. Sept., being composed by him, when all Israel acknowledged his dominion, (Bert.) after his third anointing. Houbig.—Others explain it of the captives returned, and particularly of the sacred ministers resolving to perform their duties with unanimity. C.

VER. 2. ^a *Precious.* Is expressed in Heb. The name of Aaron would sufficiently denote that it was of this nature. Bert. See Exod. xxx. 23.—Moses poured it on his head with such profusion that it ran upon all his beard, and even to the skirt, or neck, as the Sept. insinuate, though the Heb. means "the mouth," or orifice, through which the head entered, (C.) as the robes resembled our sacred vestments. H.—The union of priests is no less sweet. C.—Of this we need no other proof than to behold the advantages of concord in every community, and especially in the Church of God. Unity is equally desirable, as moisture to a thirsty soil. H.—Sion may here denote any "dry" mountain. Muis.—The enemies of Chris-

tianity observed how the disciples loved each other, being of one heart and soul (Bert.) as their Divine Master had taught them to be thus distinguished H.

PSAL. CXXXIII. VER. 1. *Canticle.* David composed it for the Levites going on duty, (H.) or Solomon for the dedication of the temple. The people might use it on the last day of the three great festivals; or the Levites are exhorted to watch carefully.—*In the courts*, &c., seems to be taken from Psal. cxxxiv. 2, (C.) as it is not in Heb. S. Hil.—The court of the people was divided for the men and women, and perhaps there was a separate place for the priests, and for the Levites, in the court allotted to them, where the latter kept watch. C.

VER. 2. *Lift up.* This posture was very natural and expressive. 1 Tim. ii. 8. H.

VER. 3. *Thee.* "A Levite on guard answers the cantor," (Houbig.) or the priests say this to the people, when they were departing home. Num. vi. 23. C.—*Earth.* All things were made to praise God. W.

PSAL. CXXXIV. VER. 1. *Alleluia.* The psalm turns on God's praises, and might be composed by David, after he had settled the order of the Levites, though it may suit all people. Bert.—The latter part agrees with Psal. cxlii., and Jer. x., which might lead us to conclude that it was composed after the captivity, perhaps for the dedication of the second temple. The next psalm is a repetition of this, with the chorus interspersed. C.

VER. 4. *Possession.* Heb. "jewel, property." Chal. "well-beloved." See Deut. xxxii. 8; Eccli. xvii. 14. C.—The first patriarchs corresponded with God's goodness: but their descendants were for the most part ungrateful: so that Christians have now entered into their place, and must praise God. Bert.

VER. 5. *Gods.* Whatever is so esteemed by men. S. Chrys.—He then proceeds to show the vanity of such false gods. C.

VER. 7. *Earth.* The Mediterranean Sea is so called. Luke xii. 54.—*Rain* Indicating, or causing rain. H.—The most incompatible things are united. Theod.—The sinner melts into tears at the sight of God's judgments. S. Aug.—*Stores* which are his will and decrees. Theod. Jer. li. 16.

PSALM CXXXV.

CONFITEMINI DOMINO.

God is to be praised for his wonderful works.

1 Alleluia.

PRAISE the Lord, for he is good: for his mercy endureth for ever.

2 Praise ye the God of gods: for his mercy endureth for ever.

3 Praise ye the Lord of lords: for his mercy endureth for ever.

4 Who alone doth great wonders: for his mercy endureth for ever.

5 ^aWho made the heavens in understanding: for his mercy endureth for ever.

6 Who established the earth above the waters: for his mercy endureth for ever.

7 Who made the great lights: for his mercy endureth for ever.

8 The sun to rule the day: for his mercy endureth for ever.

9 The moon and the stars to rule the night: for his mercy endureth for ever.

10 ^bWho smote Egypt with their first-born: for his mercy endureth for ever.11 ^cWho brought out Israel from among them: for his mercy endureth for ever.

12 With a mighty hand and with a stretched-out arm: for his mercy endureth for ever.

13 Who divided the Red Sea into parts: for his mercy endureth for ever.

14 And brought out Israel through the midst thereof: for his mercy endureth for ever.

15 ^dAnd overthrew Pharaoh and his host in the Red Sea: for his mercy endureth for ever.

16 Who led his people through the desert: for his mercy endureth for ever.

17 Who smote great kings: for his mercy endureth for ever.

18 ^eAnd slew strong kings: for his mercy endureth for ever.^a Gen. i. 1.—^b Exod. xii. 29.—^c Exod. xiii. 17.—^d Exod. xiv. 28.VER. 14. *Entreated.* Deut. xxxii. 36. "Have pity," (Bert.,) or revenge.VER. 20. *Fear.* It was important to distinguish the priests from the people. C.PSAL. CXXXV. VER. 1. *Alleluia*, in Heb., is at the end of the last psalm. H.—It is omitted entirely in S. Aug., &c. Origen thinks that the captives sung this psalm at their return, as it greatly resembles the 106th, 134th, &c. C.—We read, (2 Par. vii. 6,) *the priests stood in their offices, and the Levites, with the instruments of music of the Lord, which king David made to praise the Lord, "because his mercy endureth for ever," &c.* This chorus is found only in this psalm, which seems therefore to have been sung at the dedication of the temple. Bert.—The first part of the verse was sung by the priests, or cantors, (H.) and the second was repeated perhaps by the people, (C.) or by other musicians, as we now answer at the litanies, and often repeat the Rosary, *Glory, &c.* W.—*Praise.* Lit. "confess" (H.) your sins, and praise God. S. Hil.—*For ever.* Or is unbounded. His heart overflows at this thought. Bert.VER. 4. *Wonders.* If saints or others work miracles, it is only by God's permission. Theod.VER. 5. *Understanding.* Or Son, who is the uncreated Wisdom, (S. Aug.,) or to lead us to the knowledge of him. All has been made by the Divine power and wisdom.VER. 7. *Lights.* The stars, (S. Jer.,) or the sun and moon. Ver. 8. Gen. i. 16. C.—All are great lights, though the moon be comparatively small. Bert.VER. 16. *Desert.* This was very astonishing, as they were not incommoded by the heat, or destitute of food and clothes for forty years, (C.) except when God tried them for their improvement, or for their sins.VER. 23. *Affliction.* Lit. "humility," (H.) when we entered into ourselves under the judges, or during the captivity. C.PSAL. CXXXVI. VER. 1. *For Jeremias.* For the time of Jeremias, and the

19 Sehon, king of the Amorrites: for his mercy endureth for ever.

20 ^fAnd Og, king of Basan: for his mercy endureth for ever.21 ^gAnd he gave their land for an inheritance: for his mercy endureth for ever.

22 For an inheritance to his servant Israel: for his mercy endureth for ever.

23 For he was mindful of us in our affliction: for his mercy endureth for ever.

24 And he redeemed us from our enemies: for his mercy endureth for ever.

25 Who giveth food to all flesh: for his mercy endureth for ever.

26 Give glory to the God of heaven: for his mercy endureth for ever.

27 Give glory to the Lord of lords: for his mercy endureth for ever.

PSALM CXXXVI.

SUPER FLUMINA.

The lamentation of the people of God, in their captivity, in Babylon.

1 A psalm of David, for Jeremias.

UPON the rivers of Babylon, there we sat and wept: when we remembered Sion:

2 On the willows in the midst thereof, we hung up our instruments. 3 For there they that led us into captivity required of us the words of songs.

And they that carried us away, said: Sing ye to us a hymn of the songs of Sion.

4 How shall we sing the song of the Lord in a strange land?

5 If I forget thee, O Jerusalem! let my right hand be forgotten.

6 Let my tongue cleave to my jaws, if I do not remember thee:

If I make not Jerusalem the beginning of my joy.

7 Remember, O Lord, the children of Edom, in the day of Jerusalem:

Who say: Rase it; rase it, even to the foundation thereof.

^e Num. xxi. 24.—^f Num. xxi. 33.—^g Jos. xiii. 7.captivity of Babylon. Ch.—Or "of" (*Jeremie.* H.) *Jeremias*; on which subject he composed his Lamentations, as the Sept. thus insinuate. W.—The title may be a later insertion, and is not the same in all the Greek or Latin copies. It is wholly omitted in Heb., &c. Theodoret blames those who have written the name of *Jeremias*, as he was never at Babylon. C.—He might send the psalm to the captives, (Grot.,) though it were written by David, (Ger.,) who was a prophet. See Psal. lxxviii. Bert.—The captives express their sentiments at Babylon, (Bossuet,) or at their return (C.); and thus, under the figure of the earthly Jerusalem, (Bert.,) aspire to heaven. S. Aug.—*Rivers.* Euphrates, &c. The Jews retired to such places to pray. Philo, con. Flac. Acts xvi. 13. H.—*Sion*, and all the ceremonies of religion. W.VER. 2. *Willows.* With which the Euphrates was lined. Isa. xv. 7. It passed through the city, which was adorned with trees, and contained extensive tracts of land for cultivation. C.—Babylon may also include all the territory. Bert.—*Instruments.* Heb. *Kinnor* means properly the ancient lyre, but here it is put for all instruments of music. C.VER. 3. *Sion.* The Levites were trained to singing from their infancy, at the expense of the nation. Under David there were 288 masters, and 8000 Levites who played on music. 1 Par. xv. The Babylonians wished to hear them, (C.) or (W.) spoke insultingly, (Theod.,) as the pagans asked what good Christ had done? S. Aug.VER. 4. *Land.* They were oppressed with grief, (Eccli. xxii. 6,) and unwilling to expose sacred things to profanation, though there was no prohibition for them to sing out of Judea for their mutual comfort. C.VER. 7. *Day.* When Jerusalem was taken, or when it shall be re-established. H.—The Idumeans incited the Babylonians to destroy it entirely, and even cut in pieces such as had escaped. Abdias. Ver. 11. Jer. xii. 6.—The illusions of our

8 O daughter of Babylon, miserable: blessed *shall he* who shall repay thee thy payment which thou hast paid us.

9 Blessed be he that shall take and dash thy little ones against the rock.

PSALM CXXXVII.

CONFITEBOR TIBI.

Thanksgiving to God for his benefits.

1 For David himself.

I WILL praise thee, O Lord, with my whole heart: for thou hast heard the words of my mouth.

I will sing praise to thee in the sight of the angels:
2 I will worship towards thy holy temple, and I will give glory to thy name.

For thy mercy, and for thy truth: for thou hast magnified thy holy name above all.

3 In what day soever I shall call upon thee, hear me: thou shalt multiply strength in my soul.

4 May all the kings of the earth give glory to thee: for they have heard all the words of thy mouth.

5 And let them sing in the ways of the Lord: for great is the glory of the Lord.

6 For the Lord is high, and looketh on the low: and the high he knoweth afar off.

7 If I shall walk in the midst of tribulation, thou wilt quicken me: and thou hast stretched forth thy hand against the wrath of my enemies: and thy right hand hath saved me.

8 The Lord will repay for me: thy mercy, O Lord, endureth for ever: O despise not the works of thy hands.

PSALM CXXXVIII.

DOMINE PROBASTI.

God's special providence over his servants.

own imagination and vanity are most dangerous and domestic enemies, as the Edomites sprung from the same stock as Israel. Bert.

VER. 8. *Daughter.* Citizens.—Miserable “plunderer,” (Sym.,) or “ruined,” (Aquila,) or “which shalt be given up to plunder.” Theod.—Cyrus reduced the city to a state of abjection, and it has since experienced other miseries, (C.) so that its situation is now unknown. H.—Isaias (xlii.) foretold this destruction. W.

VER. 9. *Dash thy little ones,* &c. In the spiritual sense we dash the little ones of Babylon against the rock, when we mortify our passions, and stifle the first motions of them, by a speedy recourse to the rock, which is Christ. Ch. S. Aug. 3 Greg. Psal. l. W.

PSAL. CXXXVII. VER. 1. *David.* It contains a form of thanksgiving for him, or for any other. W. Bert.—Some Greek copies add, “of Aggeus and Zacharias.” But this is of small authority, though they might sing this psalm (C.) when the Jews had been delivered from all their enemies, (Origen,) under Darius, who married Esther.—*Praise.* Lit. “confess,” (H.) by repentance, (S. Jer.,) and praise. S. Hil.—*For,* &c. This sentence is placed after *angels* in Sept., and is not at all in Heb., Bert., Chal., Syr., &c. C.—It seems probable that the Sept. found this reason for praise in their copies.—*Angels.* Some would translate “judges, gods,” &c. But the psalmist would rather pray before the *angels*, who would attend in the temple, and present his petitions. Bert. Apoc. v. and viii. Const. Apost. viii. 4.—Their presence ought to fill us with awe, (Luke xii. 8, and 1 Tim. v. 21,) and with confidence, if our prayer comes from the heart. H.—Such God will hear, and the angels will present. Tob. xii.; Acts x.; 1 Cor. xi. 10.; Psal. xxiv. 10.

VER. 2. *Towards.* Thus the Jews acted when they were at a distance from the temple, and in captivity. W.—*Truth.* Which thou hast displayed in my regard.—*Holy.* Sept. may have perhaps written *λογος*, “Word,” agreeably to the Heb., though our version seems more easy. Bert.—S. Jerom (ad. Sun.) explains it of Jesus Christ, the Word, whose name is so exalted, (Phil. ii. 9. C.) as well as the Divine majesty. W.—The holy doctor translates, “thou hast magnified thy word above every name.” But *thy* is joined with *name* in Heb. Others would supply “thy name and thy word.” Bert.

VER. 3. *Strength.* Sept., &c., add, “thy.” C.

VER. 4. *Mouth.* All kingdoms shall, sooner or later, become acquainted with the gospel. W.—The predictions of Jeremias, &c., had been communicated to the neighbouring princes, (C.) and all might know that God had executed his threats and promises. H.—Yet none of them embraced the true religion, soon after the captivity, so that this relates to Christ. Bert.

VER. 6. *The high,* &c. The proud and haughty, who exalt themselves, God knoweth afar off; that is, he despiseth them, and setteth them at a distance from him; whilst he stoopeth down to favour and embrace the low and humble. Ch.—

1 Unto the end, a psalm for David.

LORD, thou hast proved me, and known me: 2 thou hast known my sitting down and my rising up.

3 Thou hast understood my thoughts afar off: my path and my line thou hast searched out.

4 And thou hast foreseen all my ways: for there is no speech in my tongue.

5 Behold, O Lord, thou hast known all things, the last and those of old: thou hast formed me, and hast laid thy hand upon me.

6 Thy knowledge is become wonderful to me: it is high, and I cannot reach to it.

7 Whither shall I go from thy spirit? or whither shall I flee from thy face?

8 *If I ascend into heaven, thou art there: If I descend into hell, thou art present.

9 If I take my wings early in the morning, and dwell in the uttermost parts of the sea:

10 Even there also shall thy hand lead me: and thy right hand shall hold me.

11 And I said: Perhaps darkness shall cover me: and night shall be my light in my pleasures.

12 But darkness shall not be dark to thee, and night shall be light as the day: the darkness thereof, and the light thereof, are alike to thee.

13 For thou hast possessed my reins: thou hast protected me from my mother's womb.

14 I will praise thee, for thou art fearfully magnified wonderful are thy works, and my soul knoweth right well.

15 My bone is not hidden from thee, which thou hast made in secret: and my substance in the lower parts of the earth.

* Amos ix. 2.

He treats the proud as strangers to him. W.—If kings would sing in the ways of the Lord, they also must love, and be humble. S. Aug.

VER. 7. *Wilt quicken me.* And not otherwise. S. Aug.—There is no going to heaven without crosses. H.—*Wrath.* Most furious and cruel enemies. C.

VER. 8. *Repay.* Taking me under his protection, (S. Chrys.,) he will punish my oppressors; or he has done it already. C.—*Hands.* Rescue me from the oppression of my temporal and spiritual enemies. Bert.

PSAL. CXXXVIII. VER. 1. *David.* Some Greek copies add, “a psalm or alleluia of Zacharias in the dispersion,” when the Israelites were at Babylon.—It is the most beautiful and sublime piece in all the psalter. Abenezra.—*Proved me.* God makes trial of his servants, to let them know themselves, as all things are open to him. W.—*Me.* Houbigant supplies the omission in Heb. “hast known.”

VER. 2. *Up.* Or all the occurrences of my life. Lam. iii. 63. H.—The expression is similar to that of coming in and going out. Acts i. 21. This may be explained of Christ, whose sufferings and resurrection were foreseen. C.

VER. 3. *Off.* Before they were formed. S. Chrys.—*Line.* Or the measure of my life and actions. C.—Heb. “my lying down,” alluding to hares, &c., which are followed to their resting-places. Houbig.—Some read, “my direction,” (S. Hil., &c.,) or “limit.” S. Aug. C.

VER. 4. *No speech,* &c., viz. unknown to thee: or when there is no speech in my tongue, yet my whole interior and my most secret thoughts are known to thee. Ch.—Sept. Vat. “no evil speech.” Ald. “no deceit.” Bert.

VER. 6. *To me.* Lit. “from me,” *ex me.* Heb. “above me,” (H.) or “more than I,” (Houbig.,) which seems little. “The knowledge which thou hast of me is admirable.” Bert.

VER. 7. *Face,* or anger. S. Aug. Chal. C. Isa. xxx. 28. M.—The power of God extends every where. Wisd. i. 7. C.—The third Divine person is truly God and immense. S. Jer.—As God's knowledge comprehends every thing, so his presence reaches to all. W.

VER. 8. *Descend.* Heb. “make my bed the grave or hell.” Job xvii. 13. The living and the dead are equally in God's power. C.

VER. 9. *In the morning.* S. Jer. is so rendered by S. Jer. H.—Some would understand “the black eagle,” (Lyran.,) or the east, (Orig.,) or aurora. The poets assign wings to the sun, &c. Mal. iv. 2. C.

VER. 11. *Cover.* Lit. “tread me under foot,” *concutebunt.* H.—Heb. “shall cover or be my aurora.” C.

VER. 12. *Thereof.* Alluding to day and night. Bert.

VER. 14. *Magnified.* Chal. and S. Jer. “hast magnified me.” Heb. sameless correct, “I have been terribly magnified,” though the sense is much the same. Bert.—I have been stricken with awe and astonishment at thy works. C.

16 Thy eyes did see my imperfect being, and in thy book all shall be written: days shall be formed, and no one in them.

17 But to me thy friends, O God, are made exceedingly honourable: their principality is exceedingly strengthened.

18 I will number them, and they shall be multiplied above the sand: I rose up and am still with thee.

19 If thou wilt kill the wicked, O God: ye men of blood depart from me:

20 Because you say in thought: They shall receive thy cities in vain.

21 Have I not hated them, O Lord, that hated thee: and pined away because of thy enemies?

22 I have hated them with a perfect hatred: and they are become enemies to me.

23 Prove me, O God, and know my heart: examine me, and know my paths.

24 And see if there be in me the way of iniquity: and lead me in the eternal way.

PSALM CXXXIX.

ERUPE ME DOMINE.

A prayer to be delivered from the wicked.

1 Unto the end, a psalm of David.

2 **D**ELIVER me, O Lord, from the evil man: rescue me from the unjust man.

3 Who have devised iniquities in their hearts: all the day long they designed battles.

4 *They have sharpened their tongues like a serpent: the venom of asps is under their lips.

* Supra, v. 11; Rom. iii. 13.

VER. 15. *Bone.* Heb. "substance."—*And my.* Heb. "and curiously wrought." Prot. H.—Sept. have read rather differently, and give a very good sense; "and is my substance in?" &c.

VER. 16. *My imperfect being,* &c., viz. When I was as yet but an *embryo*, in my mother's womb; and even then, in the *book of thy knowledge*, all the parts and members of my body were exactly set down; which by succession of *days* were *formed*, and brought to perfection; and *no one of them* but what was fashioned by thee. Ch.—Or none shall return from the grave, *nemo in eis.* Bert.—No man can form the body. Job x. 8. W.—None of these days, (H.) or men, shall escape thee, (C.) or "live for ever." Syr.—Prot. "in thy book all my members (marg. all of them) were written, which in continuance were fashioned, (marg. or what days they should be fashioned,) when as yet *there was* none of them." H.—*Imperfect.* Chal. "body." Syriac, "reward."—*Book* here alludes to the list of the living, kept by God, (Exod. xxxii. 32,) or to the decree of predestination. Phil. iv. 3. C.

VER. 17. *Friends.* Many pervert this passage, translating "thoughts," because the word may have that sense in Chal., (W.) though the paraphrase agree with us (C.); and all confess that our version is accurate. The other may also be admitted. While the dead seem to have no longer any existence, the saints are still with God, and the psalmist hopes to rise with them. Bert.—*Principality.* S. Jer. and Theod. "poor," who are generally employed by God in his greatest works, that so flesh may glory in his sight.

VER. 18. *I rose up,* &c. I have taken a resolution to *rise up* from sloth and sleep; and *to be still with thee*, whose friends are so honourable and so happy. Ch.—I hope to persevere in thy service. W.

VER. 19. *If.* Heb. "surely." Houbig.—*From me.* How long shall I be forced to live among the enemies of the Lord? C.—Since he will regard the good, and punish the wicked eternally, I renounce the society of the latter. W.—He specifies murderers, as he had described the wonderful formation of man. M.

VER. 20. *Because you say in thought,* &c. Depart from me, ye wicked, who plot against the servants of God, and think to cast them out of the cities of their habitation; as if *they had received them in vain*, and to no purpose. Ch.—*Thy cities.* Sixtus V., &c. read, "their." C.—Schismatics, and all innovators, endeavor to withdraw all their dependencies from the truth (S. Aug.); and infidels wish to prevent the propagation of the gospel. Bert.—The enemies of Nehemias, &c., may be here meant. 2 Esd. iv. 2. C.—Depart from me, all you who would represent the felicity of heaven to be a dream. W.

VER. 22. *Hatred.* Christ commands, "Love your enemies;" not those who hate God. S. Aug.—We must love in them what God loves, and detest what he condemns. Theod.—The Jews abused this passage, thinking they might hate those who were not of their nation. C.—The example of the prophet might have rectified them. Bert.—Fervent zeal against God's enemies is commendable.

5 Keep me, O Lord, from the hand of the wicked: and from unjust men deliver me.

Who have proposed to supplant my steps: 6 the proud have hidden a net for me.

And they have stretched out cords for a snare: they have laid for me a stumblingblock by the way side.

7 I said to the Lord: Thou art my God: hear, O Lord the voice of my supplication.

8 O Lord, Lord, the strength of my salvation: thou hast overshadowed my head in the day of battle.

9 Give me not up, O Lord, from my desire to the wicked: they have plotted against me; do not thou forsake me, lest they should triumph.

10 The head of them compassing me about: the labour of their lips shall overwhelm them.

11 Burning coals shall fall upon them; thou wilt cast them down into the fire: in miseries they shall not be able to stand.

12 A man full of tongue shall not be established in the earth: evils shall catch the unjust man into destruction.

13 I know that the Lord will do justice to the needy, and will revenge the poor.

14 But as for the just, they shall give glory to thy name: and the upright shall dwell with thy countenance

PSALM CXL.

DOMINE CLAMAVI.

A prayer against sinful words, and deceitful flatterers.

1 A psalm of David.

I HAVE cried to thee, O Lord, hear me: hearken to my voice, when I cry to thee.

2 Let my prayer be directed as incense in thy sight, the lifting up of my hands, as evening sacrifice.

VER. 23. *Paths.* No one knowing, without a special revelation, whether he be worthy of love or hatred, (Eccl. ix.,) the just submit to God's examination.

VER. 24. *Way.* If I be in sin, pardon me, and prepare me for heaven. W. PSAL. CXXXIX. VER. 1. *David.* He, (C.) Ezechias, (Ven. Bede,) the captives, (Bossuet,) or Jesus Christ and his servants under persecution, speak in this psalm. Holy Fathers. See Psal. lv. C.

VER. 2. *Man.* Saul, (C.) Judas, (S. Hil.,) or self-love, the *old man*, who is our most dangerous enemy. Bert.

VER. 3. *Battles.* And formed plots to destroy the just. W.

VER. 6. *Side.* The enemies of David calumniated him, and strove to make him follow idols. 1 Kings xxvi. 19.

VER. 8. *Battle.* Against Goliath, or against the attempts of Saul, &c. C.—Prayer and Divine grace are necessary to guard us from sin. W.

VER. 9. *Desire.* If I yield to my passions, (S. Aug.,) or after I have expressed my request, or contrary to my desire, &c. Heb. "Grant not the desire of the sinner, complete not his thought. They will be elated." Some supply, "lest they be."

VER. 10. *Head.* Heb. also "poison," (Bert.,) or "sum" of their mischievous devices. W.—*Labour*, or punishment. C.

VER. 11. *Fire of hell,* (W. Chal.,) as well as temporal afflictions, from lightning, &c. Psal. xvii. 9. H.

VER. 12. *Tongue.* This member is very dangerous. Pet. Bles. 119. James iii. 6.—The just man is not styled "a man of tongue," but "of heart;" for which reason Christ exhorted his disciples not to make long speeches in prayer. Matt. vi. 7. Bert.—*Into.* Lit. "in;" though (H.) it should be *into*, conformably to the Sept. Bert.

VER. 13. *I know.* Heb. "thou knowest." But some copies read more accurately. Houbig.—*Poor.* Thus, in the end, was Lazarus treated. W.

VER. 14. *Countenance* in glory, when thou shalt appear. 1 John iii. 2. H.—They shall dwell under thy special protection in the tabernacle. C.

PSAL. CXL. VER. 1. *David.* When persecuted by Saul. C.—It is very difficult, and was used in the evening service in the Oriental churches, (S. Chrys.,) as it is on Friday in the Rom. Breviary. The psalm may be applicable to all in distress, (Bert.,) who are members of Christ. S. Aug.—*Hearken.* Heb. "hasten to me, hear my voice," &c. H.—God approves such cries. C.

VER. 2. *As.* May be understood, "My prayer is an evening sacrifice," or equally acceptable. H.—*Sacrifice.* Heb. "offering," which may be the same with the *incense*, or the evening holocaust. C.—The Church prays that her petitions may ascend to the throne of God, and be accepted. The morning sacrifice was rather more solemn. But the evening one is here specified, in allusion to Christ's, at the last supper, and on the cross, (W.) which was consummated in the evening. S. Aug. 1.

3 Set a watch, O Lord, before my mouth: and a door round about my lips.

4 Incline not my heart to evil words; to make excuses in sins.

With men that work iniquity: and I will not communicate with the choicest of them.

5 The just man shall correct me in mercy, and shall reprove me: but let not the oil of the sinner fatten my head.

For my prayer also *shall still be* against the things with which they are well pleased: 6 their judges falling upon the rock, have been swallowed up.

They shall hear my words, for they have prevailed: 7 as when the thickness of the earth is broken up upon the ground:

Our bones are scattered by the side of hell. 8 But to thee, O Lord, Lord, are my eyes: in thee have I put my trust, take not away my soul.

9 Keep me from the snare, which they have laid for me, and from the stumblingblocks of them that work iniquity.

10 The wicked shall fall in his net: I am alone until I pass.

PSALM CXLI.

VOCE MEA.

A prayer of David in extremity of danger.

1 Of understanding for David. A prayer when he was in the cave. 1 Kings xxiv.

2 **I** CRIED "to the Lord with my voice: with my voice I made supplication to the Lord.

• Supra, lxxvi. 2.

VER. 3. *And.* Heb. "keep guard at the door of my lips," (Mont.) or "on the poverty of," &c., (S. Jer.) that I may not speak too much, or imprudently; as I shall do, if left to myself. H.—Heb. *dol* is rendered "elevation," (Chal.) and may here stand for "a door." Theod.—David prays that he may not be unguarded in his speech. He always spoke of Saul with the greatest respect. 1 Kings xxiv. 18. C.

VER. 4. *Sins.* Such excuses are always vain. S. Jer.—God does not incline any to sin, as the Manichee elect pretended. S. Aug.—Our first parents excused themselves; but David candidly confessed his sins, and was presently pardoned. Bert.—*Choicest.* Heb. also, "I will not eat of their most delicious meats." I will have no society with libertines, (Bert.) nor with those who teach false doctrine. 2 John 10, and Tit. iii. 10.

VER. 5. *In mercy.* Prov. xxvii. 16, and Ezec. xix. 8. H.—*Let not the oil of the sinner, &c.* That is, the flattery, or deceitful praise. Ch.—This is pernicious; while the reprehension of the just may do us good. W.—*Sinner.* Heb. "of poison, or of the head, (vass.) break, or fatten, (S. Jer.) or be broken upon my head." The vessel was usually broken. Mark xiv. 3. Bert.—Prot. "Let the righteous smite me, it shall be a kindness, and let him reprove me, it shall be an excellent oil, which shall not break," &c. H.—Or "he shall not," &c., as his only aim tends to my advantage. Many other senses may be given. C.—*For my prayer, &c.* So far from coveting their praises, who are never well pleased but with things that are evil; I shall continually pray to be preserved from such things as they are delighted with. Ch.—*Against.* Lit. "in or concerning their desirable things." H.

VER. 6. *Their judges, &c.* Their rulers, or chiefs, quickly vanish and perish, like ships dashed against the rocks, and swallowed up by the waves. Let them then hear my words, for they are powerful and will prevail; or, as it is in the Hebrew, *for they are sweet.* Ch.—The Israelites were long governed by judges, and the supreme magistrates at Carthage had the same title. C.—Sept. "their strong ones" have or shall become victims of the Divine justice. H.—*Prevailed.* Or, "been able" to hear.

VER. 7. *As when the thickness, &c.* If this is to be connected with what goes before, it declares the efficacy of those powerful words, capable to break up the thick and hard earth, of the hearts of men. But if it is to be connected with the following words, *our bones are scattered, &c.*, it means that the malice of our enemies has, as it were, scattered our bones near the confines of death and hell; as the husbandman, ploughing up or digging the earth, scatters and breaks the clods. Ch.—These are made small, that they may bear fruit, which is the effect of persecution upon the faithful. S. Aug. W.—Heb. "like the labourer breaking up the earth, so our," &c. C.

VER. 10. *His.* "Own," (Prot.) the devil's, (S. Hil.) or God's net. S. Chrys., &c.—Saul twice fell into David's power. C.—*Alone.* Singularly protected

3 In his sight I pour out my prayer, and before him declare my trouble.

4 When my spirit failed me, then thou knewest my paths.

In this way wherein I walked, they have hidden a snare for me.

5 I looked on my right hand, and beheld: and there was no one that would know me.

Flight hath failed me: and there is no one that hath regard to my soul.

6 I cried to thee, O Lord; I said: Thou art my hope, my portion in the land of the living.

7 Attend to my supplication: for I am brought very low.

Deliver me from my persecutors; for they are stronger than I.

8 Bring my soul out of prison, that I may praise thy name: the just wait for me, until thou reward me.

PSALM CXLII.

DOMINE EXAUDI.

The psalmist in tribulation calleth upon God for his delivery. The seventh penitential psalm.

1 A psalm of David, when his son, Absalom, pursued him. 2 Kings xvii.

HEAR, O Lord, my prayer: give ear to my supplication in thy truth: hear me in thy justice.

2 And enter not into judgment with thy servant: for in thy sight no man living shall be justified.

3 For the enemy hath persecuted my soul: he hath brought down my life to the earth.

He hath made me to dwell in darkness as those that

by the Almighty, until I pass all their nets and snares. Ch.—Though alone, I fear no danger. H.—I will have no connexion with the wicked in this life, (S. Chrys.) which is beset with snares. C.—Heb. "I will be a witness till I pass." Houbig.—*Jed* means, "together," &c. Bert.

PSAL. CXLII. VER. 1. *Cave.* Of Engaddi, (Bossuet. C.) or of Odollam. Bellar. Bert.—Here David was a figure of Christ praying in the garden, &c. S. Hil.

VER. 3. *Pour out.* Explaining all the sentiments of my heart. Psal. lxi. 9. C. This is never perfectly done with earthly friends. 1 Pet. v. 7. Bert.

VER. 4. *Knewest.* With approbation, (Psal. i. 6. H.) my deportment towards Saul, and also the dangers to which I was exposed, and the means of escaping.—*They.* Ancient psalters add, "the proud," from Psal. cxxxvi. 6. C.—The devil and his agents attack the just at all times. S. Jer.

VER. 5. *Hand.* For succour. Psal. xv. 8. So was David situated at Engaddi, as our Saviour was, when he was abandoned by his disciples. C.—None would appear to be acquainted with those in distress. H.

VER. 6. *Living.* On the earth, (Bert.) or land of Judea, (S. Chrys.) in this life, (C.) or in the next. In all, God is our only protector and reward. Psal. xv. 5. Bert.

VER. 8. *Prison.* Or the cave. C.—As David was never in prison, this is more applicable to Christ, seized by his enemies, and consigned to the tomb. Houbig.—*Name.* God expects it from us. Psal. xlix. 15.—*Wait.* Heb. "will crown." Sym. S. Jer. H.—But Aquila adopts the Chal. and Syr. sense of the word, with the Sept., (C.) and this may very well be the meaning, as David and his friends did not pretend to reign till the death of Saul. Bert.

PSAL. CXLII. VER. 1. *Absalom* is not specified in Rom. Sept., &c., (C.) though it be in other copies. H.—The latter part of the title has been added by the Greeks. S. Hil.—If David composed the psalm on occasion of his son's revolt, he considered it as a punishment of his former transgression. The Fathers explain it of Jesus Christ, who suffered for our sins. Bert.—It might also relate to the captives, (Ferrand.) or to the same event as the preceding psalm, (Bossuet,) though there is no reason for abandoning the title. C.—*Justice.* Or mercy. S. Chrys.—Absalom had no just cause of complaint, (H.) and God had promised to protect David on the throne.

VER. 2. *Justified.* Compared with thee, (C.) and without mercy. God is bound by his promise to hear the penitent. W.—David and S. Paul had been assured of the remission of their sins, yet never ceased to beg for pardon. Bert.

VER. 3. *Of old.* Lit. "of an age," (H.) who are quite forgotten. Lam. iii. 6. C.—The devil had violently tempted me, by means of temporal and spiritual calamities. W.—The greatest darkness is that of the heart. Eph. iv. 17. H.

VER. 4. *Troubled.* David knew not what course to take. 1 Kings xv. 25, 31. Our Saviour was in the greatest agony. C.

have been dead of old : 4 and my spirit is in anguish within me : my heart within me is troubled.

5 I remembered the days of old, I meditated on all thy works : I meditated upon the works of thy hands.

6 I stretched forth my hands to thee : my soul is as earth without water unto thee.

7 Hear me speedily, O Lord : my spirit hath fainted away.

Turn not away thy face from me, lest I be like unto them that go down into the pit.

8 Cause me to hear thy mercy in the morning, for in thee have I hoped.

Make the way known to me, wherein I should walk : for I have lifted up my soul to thee.

9 Deliver me from my enemies, O Lord, to thee have I fled : 10 teach me to do thy will, for thou art my God.

Thy good spirit shall lead me into the right land : 11 for thy name's sake, O Lord, thou wilt quicken me in thy justice.

Thou wilt bring my soul out of trouble : 12 and in thy mercy thou wilt destroy my enemies.

And thou wilt cut off all them that afflict my soul : for I am thy servant.

PSALM CXLIII.

BENEDICTUS DOMINUS.

The prophet praiseth God, and prayeth to be delivered from his enemies. No worldly happiness is to be compared with that of serving God.

1 A psalm of David against Goliath.

BLESSED be the Lord, my God, who teacheth my hands to fight, and my fingers to war.

2 My mercy, and my refuge : my support, and my deliverer.

My protector, and I have hoped in him : who subdued my people under me.

3 Lord, what is man, that thou art made known to him ; or the son of man, that thou makest account of him ?

VER. 5. *Of old.* What God had done formerly for me and others. W.

VER. 6. *Water.* We can add nothing to this idea. C.—Man can do no good without God's grace, which David implores with his hands stretched out, both to mortify himself, and to denote fervour. W.

VER. 7. *Pit.* Or "lake," meaning (H.) the grave. C.—If man be left to himself, he will presently yield to sin, from which he will not be delivered without God's grace.

VER. 8. *Morning.* At the first assault of temptation, (W.) or speedily.—*To thee.* With the most ardent desire. Jer. xxii. 27. This might suit the captives. Ver. 5, 11. C.

VER. 9. *Fled.* Heb. "to thee I have hidden myself," (Mont.) or "am protected." S. Jer.—But the Sept. seem to have read better, *ēsithi*, "I have hoped." Chal.

VER. 10. *Spirit.* I look for a favourable wind, like one at sea, in danger of suffering shipwreck, and I apply to God, to the Holy Ghost the Comforter.—*Right.* Even, (C.) and not like this country, full of precipices. The Holy Ghost is here represented as a distinct person. Bert.

VER. 12. *Mercy.* Towards me. Justice required that the rebels should be punished, as they were, even contrary to David's intention. 1 Kings xviii. 5. C.

PSAL. CXLIII. VER. 1. *Goliath.* Heb. has simply, "of David." H.—S. Hilary thinks that the Sept. added the rest by inspiration, (C.) because this was David's first exploit in war. W.—But others pay no deference to this part of the title. The Chaldee, however, seems to allude to the same victory, (ver. 10,) and the Syriac to that which David obtained over Asaph, brother of Goliath. 1 Par. xx. 5. C.—David prays that he may overcome the Philistines, and gives thanks in Psal. xvii. Ferrand.—Kimchi and Gaon refer the psalm to the Messiah. C.—*God.* Heb. "rock."—*Fingers.* Which chose the five pebbles. He was to exert himself, and yet to acknowledge that all success came from God. Bert.

VER. 2. *Mercy.* "All the titles of God remind us of his benefits." S. Jer.—*My people.* After the defeat of the rebels, (C.) and the death of Isboseth. Bert.—Heb. may also be "peoples," as Psal. xvii., (Syr., &c.) including them, and the various nations that were subdued by David. C.

VER. 3. *To him.* Heb. "thou dost acknowledge him." S. Jer. H.—In the

4 Man is like to vanity : "his days pass away like a shadow.

5 Lord, bow down thy heavens, and descend : touch the mountains, and they shall smoke.

6 Send forth lightning, and thou shalt scatter them : shoot out thy arrows, and thou shalt trouble them.

7 Put forth thy hand from on high, take me out, and deliver me from many waters : from the hand of strange children.

8 Whose mouth hath spoken vanity : and their right hand is the right hand of iniquity.

9 To thee, O God, I will sing a new canticle : on the psaltery and an instrument of ten strings I will sing praises to thee.

10 Who givest salvation to kings : who hast redeemed thy servant, David, from the malicious sword : 11 deliver me,

And rescue me out of the hand of strange children ; whose mouth hath spoken vanity : and their right hand is the right hand of iniquity :

12 Whose sons are as new plants in their youth : Their daughters decked out, adorned round about after the similitude of a temple :

13 Their storehouses full, flowing out of this into that. Their sheep fruitful in young, abounding in their goings forth : 14 their oxen fat.

There is no breach of wall, nor passage, nor crying out in their streets.

15 They have called the people happy, that hath these things : but happy is that people whose God is the Lord.

PSALM CXLIV.

EXALTABO TE DEUS.

A psalm of praise, to the infinite majesty of God.

1 Praise, for David himself.

I WILL extol thee, O God, my King : and I will bless thy name for ever ; yea, for ever and ever.

* Job viii. 9, and xiv. 2.

transport of gratitude he reflects on his own weakness. Job vii. 17 ; Rom. viii 31. C.—Before Christ all mankind were undeserving of revelation. W.

VER. 4. *Vanity.* Heb. *ebol*, "nothing, a vapour," &c. Eccles. i. 1 ; James iv. 15. H.—Our lives resemble a shadow, which is the less distinct the more it increases. Bert.

VER. 5. *Mountains.* The proud, (Orig.,) spirits. S. Hil.—Come to my assistance, as thou didst appear on Sinai. Exod. xix. 16 ; Psal. xvii. 8. C.

VER. 8. *Iniquity.* Heb. "lying."

VER. 10. *Kings.* Their power cannot protect them. H.—*Hast.* Several read, "wilt redeem."—*Malicious.* Heb. "his servant from the evil sword" (Mont.) of Goliath, (Chal.,) or of Saul, (Bert.,) and all his other enemies. H.—He represents himself in the midst of danger, from the rebels. C.

VER. 12. *Whose.* Heb. "our." This makes quite a different sense from the ancient versions, which refer what follows to the rebels, who had no cause to complain of David's government. Ver. 14. C.—S. Jerom, however, agrees with the Heb. "that our sons may be," &c. Prot. *assor* means "whose (ver. 11) and that." H.—If we supply, *they said*, the text and versions will give the same sense, (Geneb. Bert.,) as it is inserted ver. 15. H.—*Decked.* Heb. "our daughters, like corner-stones cut like a temple," (Mont.,) or "palace." Prot.

VER. 13. *That.* The partitions are too small ; or fresh fruits come before the old ones are consumed. Lev. xxvi. 10. C.—*Fruitful.* Heb. "our sheep (or small cattle, *pecudes*) producing a thousand, bringing forth ten thousand, in our streets." Pagn.

VER. 14. *Fat.* Heb. "our bulls (oxen or cows) are burdened," &c.—*Of wall.* Sym. "nor burying nor mourning in their places." The other interpreters cited by Theodoret, have also "their." C.—*Passage.* Of the enemy. H.

VER. 15. *They.* Heb. "happy the people, to which such things belong ; happy," &c. S. Jer. H.—This text speaks all along of the temporal blessings attending the virtuous. C.—But the Sept. being convinced that these were rather the sentiments of David's enemies, give it this turn, (Bert.,) and show that real happiness consists rather in the possession of God, as the psalmist intimates, by the concluding sentence. H.

PSAL. CXLIV. VER. 1. *Praise.* The remaining seven psalms relate to the

2 Every day will I bless thee: and I will praise thy name for ever; yea, for ever and ever.

3 Great is the Lord, and greatly to be praised: and of his greatness there is no end.

4 Generation and generation shall praise thy works: and they shall declare thy power.

5 They shall speak of the magnificence of the glory of thy holiness: and shall tell thy wondrous works.

6 And they shall speak of the might of thy terrible acts: and shall declare thy greatness.

7 They shall publish the memory of the abundance of thy sweetness: and shall rejoice in thy justice.

8 The Lord is gracious and merciful: patient and plenteous in mercy.

9 The Lord is sweet to all: and his tender mercies are over all his works.

10 Let all thy works, O Lord, praise thee: and let thy saints bless thee.

11 They shall speak of the glory of thy kingdom: and shall tell of thy power:

12 To make thy might known to the sons of men: and the glory of the magnificence of thy kingdom.

13 Thy kingdom is a kingdom of all ages: and thy dominion endureth throughout all generations.

The Lord is faithful in all his words: and holy in all his works.

14 The Lord lifteth up all that fall: and setteth up all that are cast down.

15 The eyes of all hope in thee, O Lord: and thou givest them meat in due season.

16 Thou openest thy hand, and fillest with blessing every living creature.

17 The Lord is just in all his ways: and holy in all his works.

18 The Lord is nigh unto all them that call upon him: to all that call upon him in truth.

• Supra, cxliv. 2.

praises of God, to intimate that this occupation ought to be our glory both in time and in eternity, as all were created for that purpose. Ven. Bede.—This is the seventh of the alphabetical psalms, the last four of which are only recognised by S. Jer. as perfect. See Psal. xxiv., xxxiii., xxxvi., cx., cxi., and cxviii. Yet here the ver. 14, which should commence with N, is wanting in Heb., though it was probably there at first, as it is in the Greek and Latin, (W.) as well as in the Syr. and Arabic. C.—Hence it appears that our versions ought not always to be corrected by the Heb., which might be rendered more perfect by a collation with them. W.—*My King*. On whom I entirely depend. Bert.—*And ever*. S. Jer. “and after,” (H.) both in time and in eternity. Christ is styled King, to whom the nations were promised (Psal. ii.); and David gives the highest honour to the blessed Trinity. W.

VER. 3. *End*. Heb. “finding out,” because he is infinite. Bert. Job v. 9.

VER. 4. *And*. Heb. “to generation.” The vocation of the Gentiles is insinuated. C.

VER. 5. *And shall*. Heb. “and I shall relate the words of thy wonders,” (S. Jer.) or “shall meditate on,” &c. Pagn. H.—Yet our version is more followed. C.

VER. 7. *Justice*. Or mercy. S. Chrys. C.—They shall approve of thy judgments. H.

VER. 8. *Patient*. Heb. “slow to anger,” which is more expressive. Bert.

VER. 9. *Works*. The people of Israel, (ver. 10; Psal. lxxxix. 18. Ferrand,) and all mankind, who are all invited to embrace the true faith, and the mercy of God. C.—His mercy extends to all. Bert.—Yet he punishes the reprobate for ever, chastising their works. S. Aug.

VER. 12. *Thy*. Heb. “his.” But the Sept. read more correctly, with the Chal., &c.—*Men*. The Gentiles, to whom the saints, (Bert.) or converted Jews, preached. H.

VER. 13. *The*. Heb., Chal., Aquila, S. Jer., &c., omit this verse, which is necessary to complete the alphabet. It probably commenced with *Namon*, “Faithful.” C.—The Sept. could not insert it by inspiration, as they were only interpreters. Bert.—It was consequently in their Heb. copies. Houbig.

VER. 15. *Hope*. For sustenance. Psal. cxvii. 2; Matt. vi. 26.

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19 He will do the will of them that fear him: and he will hear their prayer, and save them.

20 The Lord keepeth all them that love him: but all the wicked he will destroy.

21 My mouth shall speak the praise of the Lord: and let all flesh bless his holy name for ever; yea, for ever and ever.

PSALM CXLV

LAUDA ANIMA.

We are not to trust in men, but in God alone.

1 Alleluia, of Aggeus and Zacharias.

2 **P**RAISE^a the Lord, O my soul, in my life I will praise the Lord: I will sing to my God as long as I shall be.

Put not your trust in princes: 3 in the children of men, in whom there is no salvation.

4 His spirit shall go forth, and he shall return into his earth: in that day all their thoughts shall perish.

5 Blessed is he who hath the God of Jacob for his helper, whose hope is in the Lord, his God: 6^b who made heaven and earth, the sea, and all things that are in them.

7 Who keepeth truth for ever: who executeth judgment for them that suffer wrong: who giveth food to the hungry.

The Lord looseth them that are fettered: 8 the Lord enlighteneth the blind.

The Lord lifteth up them that are cast down: the Lord loveth the just.

9 The Lord keepeth the strangers, he will support the fatherless and the widow: and the ways of sinners he will destroy.

10 The Lord shall reign for ever: thy God, O Sion, unto generation and generation.

PSALM CXLVI.

LAUDATE DOMINUM.

An exhortation to praise God for his benefits.

^b Acts xiv. 14; Apoc. xiv. 7.

VER. 18. *Truth*. Observing his commandments. Matt. vii. 21. Theod.

VER. 19. *Will*. He will obey their voice (Jos. x. 14); or rather he will grant their requests (C.) of eternal happiness. Bert.

PSAL. CXLV. VER. 1. *Of, &c.* This addition of the Sept. intimates that these prophets would thus exhort the people to trust in Providence, and to prefer his service before worldly cares. See Psal. cxxxvi. W.—*In my*. Heb. begins here the second verse, with the answer of the *soul* to the prophet's invitation. Bert.

VER. 3. *Children*. Heb. “sons of Adam.” The greatest prince is of the same frail condition as other men. He is not always willing, nor able to save. He must die, and all his projects cease. H.—In one Son of man (Christ) we may trust; not because he is the Son of man, but because he is the Son of God. S. Aug. W.

VER. 4. *Forth*. From the body, which shall be consigned to the earth, from which it was taken. Eccles. xii. 7.—*And he*. Man, (C.) or each of the princes, (H.) with respect to the body. W.—It does not refer to the *spirit*, which in Heb. is feminine. C.—It is the want of faith which causes people to confide in great ones, rather than in Providence. S. Aug.—*Thoughts*. Projects of ambition, &c. C.

VER. 7. *Truth*. Houb. “his truth,” and promises. H.—The disposition of Cyrus towards the Jews had changed, in consequence of some false insinuations of their enemies.

VER. 8. *Enlighteneth*. Heb. “openeth the eyes.” Sept. “gives wisdom to the blind.” Many of these favours seem to be understood in a spiritual sense, and allude to the times of Christ, when these miracles were performed. Bert. Isa. xxxv. 5; Matt. xi. 5. C.

VER. 9. *Strangers*. He charges his people to be compassionate towards such. Exod. xxii. 21; James i. 27. Bert.—We have been captives. Psal. cxii. 9.—*Sinners*, who have calumniated us, ver. 7. C.

VER. 10. *Sion*. Figure of the true Church. God is now no more attached to Sion than to any other place. Bert.—He lives for ever, and therefore alone deserves our confidence. C.—*Generation*. Heb. adds, “Alleluia,” which we have in the next title, as the psalm also begins with the same word. H.

1 Alleluia.

PRAISE ye the Lord, because psalm is good: to our God be joyful and comely praise.

2 The Lord buildeth up Jerusalem: he will gather together the dispersed of Israel.

3 Who healeth the broken of heart, and bindeth up their bruises.

4 Who telleth the number of the stars: and calleth them all by their names.

5 Great is our Lord, and great is his power: and of his wisdom there is no number.

6 The Lord lifteth up the meek: and bringeth the wicked down even to the ground.

7 Sing ye to the Lord with praise: sing to our God upon the harp.

8 Who covereth the heaven with clouds: and prepareth rain for the earth.

Who maketh grass to grow on the mountains, and the herb for the service of men.

9 Who giveth to beasts their food: and o the young ravens that call upon him.

10 He shall not delight in the strength of the horse: nor take pleasure in the legs of a man.

11 The Lord taketh pleasure in them that fear him, and in them that hope in his mercy.

PSALM CXLVII.

LAUDA JERUSALEM.

The Church is called upon to praise God for his peculiar graces and favours to his people. In the Hebrew this psalm is joined to the foregoing.

12 Alleluia.

PRAISE the Lord, O Jerusalem: praise thy God, O Sion.

PSAL. CXLVI. VER. 1. *Alleluia.* In some editions of the Sept., (H.) and in Syr., Arab., &c., the same inscription occurs as in the former psalm.—*Good.* Agreeable and advantageous for us.—*Praise.* This consists in purity of life, rather than in the sweetest accents. C.

VER. 2. *Jerusalem.* After the captivity, (W.) or at the beginning of David's reign, when he had taken Sion, and Israel acknowledged his dominion. 2 Kings v. It may also allude to the Church, (John xi. 51,) and to heaven. Heb. xii. 22; Apoc. xxi. Bert.

VER. 3. *Bruises.* God delivered the captives, after chastising them. Deut. xxxii. 39. C.—He gives life to the penitent, as Christ healed the sick, &c. Isa. lxi. 1. Bert.

VER. 4. *Stars.* Which to man are innumerable. God has the most perfect knowledge of all. They are like his soldiers, whom he knows by name, (Isa. xl. 25,) as the good shepherd does his sheep. John x. 3. C.

VER. 5. *Power.* God the Son. Earthly monarchs are forced to depend on others for the execution of their orders. But God is infinite. C.—*Number.* He knows innumerable things (W.); or rather, (H.) the Divine wisdom hath no parts. Jer. x. 6. Bert.

VER. 6. *Ground.* As he has done the Egyptians, &c. C.

VER. 7. *Praise.* Lit. "confession," (H.) including both compunction and praise. Bert.

VER. 8. *Clouds.* This is represented as something wonderful, (Job v. 9, and xxxvii. 6,) though conformable to the laws of nature. The preservation of things is like a new creation. C.—*And the herb, &c.* *Herbam* (Psal. ciii. 14. H.) is now wanting in Heb., as it was in the days of S. Jer. and the Chal., though the Sept., Aquila, &c. read it, and it is not probable that they would borrow it from another psalm. Bert.—Their copies must therefore have varied. H.—*The herb* may denote corn, and all vegetables for food. These productions evince the goodness and wisdom of God, (Bert.,) as well as his power. W.

VER. 9. *Young.* Lit. "the sons of ravens," which may denote those birds in general, as well as their young. God provides for all. C.—S. Luke (xii. 24) specifies *ravens*, though S. Matthew (vi. 26) has *the birds*, when relating the same speech.—*Upon him*, must be understood in Heb. See Psal. ciii. 21 (Bert.); Joel i. 20. C.—If God take such care of the neglected ravens, how much more will he provide for his servants! S. Chrys. W.

PSAL. CXLVII. VER. 12. *Alleluia.* This word is not in Heb. H.—Many with the Sept. add, "of Aggæus and Zacharias." C.—The psalm has the same object in view as the preceding. Bert.—The Fathers explain it of the Church, and of heaven. C.—*Sion.* This place was highly favoured before the captivity, and rebuilt afterwards so as to enjoy many blessings. But all this was only a figure of the privileges belonging to the Church, and to the heavenly Sion, the true

13 Because he hath strengthened the bolts of thy gates: he hath blessed thy children within thee.

14 Who hath placed peace in thy borders: and filleth thee with the fat of corn.

15 Who sendeth forth his speech to the earth: his word runneth swiftly.

16 Who giveth snow like wool; who scattereth mist like ashes.

17 He sendeth his crystal like morsels: who shall stand before the face of his cold?

18 He shall send out his word, and shall melt them: his wind shall blow, and the waters shall run.

19 Who declared his word to Jacob: his justices and his judgments to Israel.

20 He hath not done in like manner to every nation: and his judgments he hath not made manifest to them. Alleluia.

PSALM CXLVIII.

LAUDATE DOMINUM DE COELIS.

All creatures are invited to praise their Creator.

1 Alleluia.

PRAISE ye the Lord from the heavens: praise ye him in the high places.

2 Praise ye him all his angels: praise ye him all his hosts.

3 Praise ye him, O sun and moon: praise him all ye stars and light.

4 *Praise him ye heavens of heavens: and let all the waters that are above the heavens 5 praise the name of the Lord.

* Dan. iii. 59, 60.

vision of peace. W.—The earthly Jerusalem was too often faithless (Gal. iv. 26; Heb. xii. 22); so that the psalmist cannot have it alone in view. Bert.

VER. 13. *Within thee.* Jerusalem was better fortified than (H.) other cities. But the Church is built upon a rock, and enriched with many graces, while heaven is free from all danger, and its inhabitants secure. W.—Nehemias repeopled the city, which he had surrounded with walls, (C.) despising the sarcasms of his enemies. 2 Esd. vii. 4.

VER. 14. *Peace.* To obtain this, the peace of Jesus Christ must triumph in our hearts. Col. iii. 15. H.—*Borders.* People perceiving that Assuerus favoured the Jews, durst no longer attack them. 2 Esd. vi. 16. C.—*Fat.* The best (H.) of all sorts of fruit. Theod.—The Fathers understand the blessed Eucharist, or the Holy Scriptures. S. Aug., &c. C.

VER. 15. *Speech.* Rain, (Kimchi,) Jesus Christ, (S. Aug.,) or the gospel, (S. Hil. S. Jer.,) which was presently propagated over all the earth. Rom. x. 18. W.

VER. 16. *Like wool.* Because it is white, and light, and covereth the earth as with a fleece, which keeps it warm, and makes it fruitful. On which account also, in the following words, *mists* (or as it is in the Hebrew, *hoar frosts*) are compared to *ashes*, which give a fruitfulness to the ground. Ch.

VER. 17. *His crystal.* Some understand it of *hail*, which is as it were *ice*, divided into bits, or morsels. Ch. Eccli. xliii. 22. C.—In summer and winter God sends proper moisture for the earth. T.—The most hardened are sometimes converted; but this must be the effect of grace. W.—*Cold.* If it were to continue, all would perish. He therefore sends the warm (C.) "south wind." Syr.

VER. 18. *Wind.* "Spirit." The blessed Trinity (S. Jer.) grants compunction. Bert.—By preaching and grace conversions are wrought.

VER. 19. *Jacob.* These spiritual blessings pertain only to the true Church. W.

VER. 20. *Them.* He hath not announced his decrees to them. This glory was reserved for Israel. Deut. iv. 7. C.—The written law was granted to the latter. Yet God had sufficiently manifested his will to all mankind, so that they must also appear before his tribunal. S. Chrys. Bert.

PSAL. CXLVIII. VER. 1. *Alleluia.* Sept., Syr., &c., add, "of Aggæus and Zacharias," as it seems to have been composed after the captivity, ver. 13. C.—But why might not David thus invite all to praise God? He descends from the highest creatures to those on earth. Bert.

VER. 2. *Hosts.* Stars, (C.) or rather angels. S. Chrys. Matt. xxvi. 52.—The three children made the same invitation to them, rejoicing in this holy communion. Bert.

VER. 3. *And light.* Heb. "of light," meaning the planets. Kimchi.—The harmony of these things invites us to praise the Lord. Origen and S. Hilary seem to represent them as intelligent. But (C) when God is praised on their account . . . they all praise him. S. Aug.

For he spoke, and they were made: he commanded, and they were created.

6 He hath established them for ever, and for ages of ages: he hath made a decree, and it shall not pass away.

7 Praise the Lord from the earth, ye dragons, and all ye deeps.

8 Fire, hail, snow, ice, stormy winds, which fulfil his word.

9 Mountains and all hills, fruitful trees and all cedars.

10 Beasts and all cattle, serpents and feathered fowls.

11 Kings of the earth, and all people: princes and all judges of the earth.

12 Young men and maidens: let the old with the younger, praise the name of the Lord: 13 for his name alone is exalted.

14 The praise of him is above heaven and earth: and he hath exalted the horn of his people.

A hymn to all his saints: to the children of Israel, a people approaching to him. Alleluia.

PSALM CXLIX.

CANTATE DOMINO.

The Church is particularly bound to praise God.

1 Alleluia.

SING ye to the Lord a new canticle: let his praise be in the church of the saints.

2 Let Israel rejoice in him that made him: and let the children of Sion be joyful in their King.

VER. 4. *Of heavens.* The highest and most excellent, (C.) though not the abode of the angels, which had been specified before.—*Heavens*, in the clouds.

VER. 5. *He spoke, and they were made*, is not in Heb. or Chal., being taken from Psal. xxxii. 9, (C.) or lost in the original. Bert.

VER. 6. *Away.* The heavenly bodies observe the most constant order. H.—They are not liable to change, like sublunary things, (C.) though God may suspend the laws which he has established. Bert.

VER. 8. *Word.* For the punishment of the wicked, (C.) and to strike the saints with awe. H.

VER. 11. *Kings, &c.* God is to be praised for the diversity of states, whereby the whole community is preserved.

VER. 14. *Earth.* All contribute towards the Divine praise, yet they cannot afford as much as God deserves.—*Horn.* Glory, (C.) or the Messiah; though this cannot easily be proved to be the literal sense. Bert.—*People.* Establishing his Church. W.—*Saints.* Israelites, (Bert.,) particularly the sacred ministers. Deut. iv. 7. C.—*To him.* By free-will, assisted by God's grace. W. Heb. xi. 6; James iv. 8. Bert.

PSAL. CXLIX. VER. 1. *Alleluia.* Theodoret repeats this word here and in the following psalm. The author of this psalm is unknown. It was sung after the captivity, to thank God for the favours and peace granted to his people, and to foretell the conquests gained under the Machabees, and more fully under the Messias. Orig.—Muis refers the psalm to the beginning of David's reign over Israel, when the people entertained the strongest expectations of victory; and this opinion is very plausible, though we prefer that of the Fathers. C.—*New*, and excellent (C.); *nova carmina*, (Virg. Ec. 3,) is explained *magna miranda*, by Servius. This psalm deserves the title, as it speaks of the new covenant. S. Chrys.—*Saints* of Israel, dedicated to God's service. Exod. xxii. 31. C.

VER. 2. *In him.* Heb. "them." The plural is used out of respect, (Rabbin. C.) or rather to insinuate the blessed Trinity, as in Gen. i.; Job xxxv. 10; Isa. lv. 5. Bert.—*King* David, or the Lord, who was the true King of Israel. 1 Kings viii. 7.

VER. 3. *Choir.* A musical instrument, though it imply also a dance, &c.

3 Let them praise his name in choir: let them sing to him with the timbrel and the psaltery.

4 For the Lord is well pleased with his people: and he will exalt the meek unto salvation.

5 The saints shall rejoice in glory: they shall be joyful in their beds.

6 The high praises of God shall be in their mouth: and two-edged swords in their hands:

7 To execute vengeance upon the nations, chastise-ments among the people:

8 To bind their kings with fetters, and their nobles with manacles of iron.

9 To execute upon them the judgment that is written. this glory is to all his saints. Alleluia

PSALM CL.

LAUDATE DOMINUM IN SANCTIS.

An exhortation to praise God with all sorts of instruments.

1 Alleluia.

PRAISE ye the Lord in his holy places: praise ye him in the firmament of his power.

2 Praise ye him for his mighty acts: praise ye him according to the multitude of his greatness.

3 Praise him with sound of trumpet: praise him with psaltery and harp.

4 Praise him with timbrel and choir: praise him with strings and organs.

5 Praise him on high sounding cymbals: praise him on cymbals of joy: let every spirit praise the Lord. Alleluia.

VER. 4. *Unto.* Heb. "in Jesus," (S. Jer.,) or "he will adorn the meek with salvation," as with a precious robe. Psal. cxxxi. 9, 16.—The captives shall be restored to glory. C.

VER. 5. *Beds.* In eternal rest. W.—The prosperity of the Israelites but feebly represents the happiness of the elect. C.

VER. 6. *Hands.* He seems to allude to the regulation of Nehemias, (2 Esd. iv. 17. H.) or to the Machabees, who were priests and soldiers. They shall proclaim God's praises, and defend the nation.—This chiefly regards such as have left all things, like the apostles, and those who embrace a monastic life. Matt. iv. 20, and xix. 27; Acts iv. 34; 1 Cor. vi. 3. They shall judge whether people have made good or bad use of their possessions. S. Aug. Ven. Bede.

VER. 9. *Written.* In God's decrees. W. Job xxxi. 35; Dan. vii. 10. C.—This judicial power is part of the glory of the saints. W. 1 Cor. vi. 2; Wisd. iii. 7. H.—All shall judge the wicked who have imitated the disinterestedness of the apostles. C.

PSAL. CL. VER. 1. *Alleluia.* This invitation is addressed to the sacred ministers, as the people and all creatures had been already exhorted to praise God. C.—This psalm was sung when the first-fruits were brought to the temple. Selden, Syn. 3. H.—*Places.* Heb. "his sanctuary," (H.) or heaven. C.

VER. 3. *Trumpet.* This instrument was reserved for priests. Num. x. 2. The nine others might be used by Levites. C.—The precise signification of them is not known. Bert.

VER. 5. *Spirit.* Wind instrument, (M.) or man, who is bound to praise God even more than the angels, as Christ has assumed his nature, and will bring him to sing with them Alleluia. W.—Let "all that breathes" praise, (Bert.,) including every living creature, (C.) as well as the celestial spirits. H.—*Alleluia* is not in Sept., Syr., &c. But it is in Heb., and no word could answer better for a conclusion of the psalms, which are almost wholly employed in the Divine praises. This ought to be our occupation both on earth and in heaven. Amen. C.—Pope Damasus, A. D. 380, ordered the *Glory, &c.*, to be added to each of the psalms, as it has been since observed. W.—An apocryphal psalm, concerning David encountering Goliath, occurs in many Greek and Latin copies; but it is of no authority. C

THE BOOK OF PROVERBS.

This Book is so called because it consists of wise and weighty sentences, regulating the morals of men, and directing them to wisdom and virtue. And these sentences are also called PARABLES, because great truths are often couched in them under certain figures and similitudes. Ch.—Wisdom is introduced speaking in the first nine chapters. Then to chap. xxv., more particular precepts are given. W.—Ezechias caused to be collected (H.) what comes in the next five chapters, and in the last two. Some other, or rather Solomon himself, under (W.) different titles, gives us Agur's and his mother's instructions, and his own commendations of a valiant woman, (H.) which is prophetic of the Catholic Church. He also wrote the two next works, besides many other things, which have been lost. This is the first of those five, which are called "sapiential," giving instructions how to direct our lives by the dictates of sound reason. W.—It is the most important of Solomon's works, though collected by different authors. C.

CHAPTER I.

The use and end of the proverbs. An exhortation to flee the company of the wicked: and to hearken to the voice of wisdom.

THE parables of Solomon, the son of David, king of Israel,

2 To know wisdom, and instruction:

3 To understand the words of prudence: and to receive the instruction of doctrine, justice, and judgment, and equity:

4 To give subtilty to little ones, to the young man knowledge and understanding.

5 A wise man shall hear, and shall be wiser: and he that understandeth, shall possess governments.

6 He shall understand a parable, and the interpretation, the words of the wise, and their mysterious sayings.

7 *The fear of the Lord is the beginning of wisdom. Fools despise wisdom and instruction.

8 My son, hear the instruction of thy father, and forsake not the law of thy mother:

9 That grace may be added to thy head, and a chain of gold to thy neck.

10 My son, if sinners shall entice thee, consent not to them.

11 If they shall say: Come with us, let us lie in wait for blood, let us hide snares for the innocent without cause:

12 Let us swallow him up alive like hell, and whole as one that goeth down into the pit.

13 We shall find all precious substance, we shall fill our houses with spoils.

14 Cast in thy lot with us, let us all have one purse.

15 My son, walk not thou with them, restrain thy foot from their paths.

* Psal. cx. 10; Eccl. i. 10.—b Isa. lix. 7.

16 ^bFor their feet run to evil, and make haste to shed blood.

17 But a net is spread in vain before the eyes of them that have wings.

18 And they themselves lie in wait for their own blood, and practise deceits against their own souls.

19 So the ways of every covetous man destroy the souls of the possessors.

20 Wisdom preacheth abroad, she uttereth her voice in the streets:

21 At the head of multitudes she crieth out, in the entrance of the gates of the city she uttereth her words, saying:

22 O children, how long will you love childishness, and fools covet those things which are hurtful to themselves, and the unwise hate knowledge?

23 Turn ye at my reproof: behold I will utter my spirit to you, and will show you my words.

24 ^cBecause I called, and you refused: I stretched out my hand, and there was none that regarded.

25 You have despised all my counsel, and have neglected my reprehensions.

26 I also will laugh in your destruction, and will mock when that shall come to you which you feared.

27 When sudden calamity shall fall on you, and destruction, as a tempest, shall be at hand: when tribulation and distress shall come upon you:

28 Then shall they call upon me, and I will not hear. they shall rise in the morning, and shall not find me:

29 Because they have hated instruction, and received not the fear of the Lord,

30 Nor consented to my counsel, but despised all my reproof.

^c Isa. lxx. 12, and lxxi. 4; Jer. vii. 13.

CHAP. I. VER. 1. *Israel.* The dignity of the author, and the importance of the subject, invite us to read. S. Bas.—Solomon is the first whose name is placed at the head of any work in Scripture. C.

VER. 2. *To know.* This is the design of these parables. C.—They tend to instruct both the unexperienced and the wise. Ver. 5. There are three sorts of wisdom; the *Divine*, which is God himself (chap. iii. 16); the *supernatural*, which is his gift, to lead us into all virtue; and the *worldly*, which is mixed with error, &c. W. Wisd. vii. 25.

VER. 4. *Subtilty.* Discretion to the innocent. C.

VER. 7. *Fear.* Thus we arrive at charity. S. Aug. in Ep. John ix.; Job xxviii. 28, &c. This fear includes religion, but not barren speculations. C.—It implies a desire to act, and not simply to understand.

VER. 8. *Mother.* The first precept is to learn of our elders, and the second, to resist evil counsels. Ver. 10. W.—Our parents have the greatest influence over us. Solomon presupposes that they are virtuous and well informed. C.

VER. 17. *Wings.* If thou attend, therefore, to my instructions, their arts will be vain. Ven. Bede.—They unjustly seek to deceive the pious. C.

VER. 19. *Possessors.* Of money. C.

VER. 20. *Streets.* In every place we may learn wisdom. "The wise learn more from fools, than fools do from the wise," as Cato well observed. C.

VER. 22. *Fools.* Heb. "and scorners delight in their scorning." Prot.—Such are the pests of society. H.

VER. 26. *Mock.* God is too much above us to act thus; but he will treat us as an enraged enemy. C.

VER. 28. *Find me.* Because their repentance was false, like that of Antiochus. 2 Mac. ix. 13; Psal. xi. 4. C.

VER. 30. *Despised.* Lit. "detracted," (H.) supposing my threats would not be put in execution. Heb. "they abhorred." C.

VER. 32. *Turning.* Heb. "the ease of the simple," who have given way to deceit. C.—Them. The objects of their eager desires prove their ruin. Ezech. xxi. 49.

31 Therefore they shall eat the fruit of their own way, and shall be filled with their own devices.

32 The turning away of little ones shall kill them, and the prosperity of fools shall destroy them.

33 But he that shall hear me, shall rest without terror, and shall enjoy abundance, without fear of evils.

CHAP. II.

The advantages of wisdom: and the evils from which it delivers.

MY son, if thou wilt receive my words, and wilt hide my commandments with thee,

2 That thy ear may hearken to wisdom: incline thy heart to know prudence.

3 For if thou shalt call for wisdom, and incline thy heart to prudence:

4 If thou shalt seek her as money, and shalt dig for her as for a treasure:

5 Then shalt thou understand the fear of the Lord, and shalt find the knowledge of God:

6 Because the Lord giveth wisdom: and out of his mouth cometh prudence and knowledge.

7 He will keep the salvation of the righteous, and protect them that walk in simplicity,

8 Keeping the paths of justice, and guarding the ways of saints.

9 Then shalt thou understand justice, and judgment, and equity, and every good path.

10 If wisdom shall enter into thy heart, and knowledge please thy soul:

11 Counsel shall keep thee, and prudence shall preserve thee,

12 That thou mayest be delivered from the evil way, and from the man that speaketh perverse things:

13 Who leave the right way, and walk by dark ways:

14 Who are glad when they have done evil, and rejoice in most wicked things:

15 Whose ways are perverse, and their steps infamous.

16 That thou mayest be delivered from the strange woman, and from the stranger, who softeneth her words;

17 And forsaketh the guide of her youth,

18 And hath forgotten the covenant of her God: for her house inclineth unto death, and her paths to hell.

19 None that go in unto her, shall return again, neither shall they take hold of the paths of life.

^a Job xviii. 17.—^b Rom. xii. 16.

VER. 33. *Evils.* Both the just and the wicked (ver. 31. H.) shall be treated according to their deserts. 2 Cor. v. 10. W.—Even in this world the just enjoy the peace of a good conscience. M.

CHAP. II. VER. 1. *If.* This proves free-will. To become truly wise we must desire it with the same avidity as a miser seeks for riches. W.—We must also pray (ver. 3) with humility (ver. 2) to God, the giver of wisdom, ver. 6. Every science which has not Him for the beginning and end is vain and dangerous. C.

VER. 7. *Salvation.* Prot. "sound wisdom."

VER. 8. *Justice.* In his servants. C.—God gives them grace to follow virtue, (H.) and protects them from every danger. C.

VER. 12. *Things.* The danger of such company for young people is very great, as the heart is misled by the understanding, (C.) if it do not itself show the way to error. H.

VER. 14. *Evil.* These signs prove whom we ought to shun. S. Aug. depicts his own conduct before his conversion in the darkest colours. C.

VER. 16. *Strange.* Idolatress, (Grot.) or rather the abandoned woman, whether married or not. C.

VER. 17. *Youth.* Her husband, whom she married young, when love is more lasting. This increases her guilt. It may also signify her father or preceptor.

20 That thou mayest walk in a good way: and mayest keep the paths of the just.

21 For they that are upright, shall dwell in the earth: and the simple shall continue in it.

22 "But the wicked shall be destroyed from the earth and they that do unjustly, shall be taken away from it.

CHAP. III.

An exhortation to the practice of virtue.

MY son, forget not my law, and let thy heart keep my commandments.

2 For they shall add to thee length of days, and years of life, and peace.

3 Let not mercy and truth leave thee, put them about thy neck, and write them in the tables of thy heart.

4 And thou shalt find grace, and good understanding before God and men.

5 Have confidence in the Lord with all thy heart, and lean not upon thy own prudence.

6 In all thy ways think on him, and he will direct thy steps.

7 "Be not wise in thy own conceit: fear God, and depart from evil:

8 For it shall be health to thy navel, and moistening to thy bones.

9 "Honour the Lord with thy substance, and give him of the first of all thy fruits;

10 And thy barns shall be filled with abundance, and thy presses shall run over with wine.

11 "My son, reject not the correction of the Lord: and do not faint when thou art chastised by him:

12 For whom the Lord loveth, he chastiseth: and as a father in the son he pleaseth himself.

13 Blessed is the man that findeth wisdom, and is rich in prudence:

14 The purchasing thereof is better than the merchandise of silver, and her fruit than the chief and purest gold:

15 She is more precious than all riches: and all the things that are desired, are not to be compared to her.

16 Length of days is in her right hand, and in her left hand riches and glory.

17 Her ways are beautiful ways, and all her paths are peaceable.

18 She is a tree of life to them that lay hold on her: and he that shall retain her is blessed.

^c Tob. iv. 7; Luke xiv. 13.—^d Heb. xii. 5; Apoc. iii. 10.

VER. 18. *God.* The law forbids adultery, and all impurities. Deut. xxiii. 17; Lev. xx. 10. Both the parties, guilty of adultery, were punished with death. C.

VER. 19. *Life.* A sincere conversion is so rare among people once addicted to impurity, (H.) which resembles a deep pit. C.

VER. 21. *Earth.* Happily. This was the wish of the carnal Jews. But the more enlightened raised their thoughts to heaven.

CHAP. III. VER. 1. *My son.* God speaks, or the master instructs his disciple, ver. 21. C.

VER. 4. *Good.* Sept. "forecast good before the Lord and men." S. Paul seems to allude to this version, Rom. xii. 17; and 2 Cor. viii. 22. H.

VER. 5. *All.* God will have nothing by halves.—*Lean not.* By pride 2 Cor. xii. 18. All must be referred to God. C.

VER. 9. *Fruits.* Sept. add, "of justice;" to intimate that no presents will be acceptable which have been unjustly acquired.

VER. 11. *Him.* Correction is rather a proof of love than of anger. Psal. m. 19. C.—God thus shows that he approves of his servants; and therefore his other promises, which seem of a temporal nature, must be understood with reference to the next life. W.

VER. 12. *And as.* Sept. "but he scourgeth every son whom he receiveth," as S. Paul quotes this passage. Heb. xii. 6.

19 The Lord by wisdom hath founded the earth, hath established the heavens by prudence.

20 By his wisdom the depths have broken out, and the clouds grow thick with dew.

21 My son, let not these things depart from thy eyes : keep the law and counsel :

22 And there shall be life to thy soul, and grace to thy mouth.

23 Then shalt thou walk confidently in thy way, and thy foot shall not stumble :

24 If thou sleep, thou shalt not fear : thou shalt rest, and thy sleep shall be sweet.

25 Be not afraid of sudden fear, nor of the power of the wicked falling upon thee.

26 For the Lord will be at thy side, and will keep thy foot that thou be not taken.

27 Do not withhold him from doing good, who is able : if thou art able, do good thyself also.

28 Say not to thy friend : Go, and come again : and to-morrow I will give to thee : when thou canst give at present.

Practise not evil against thy friend, when he hath confidence in thee.

30 Strive not against a man without cause, when he hath done thee no evil.

31 *Envy not the unjust man, and do not follow his ways :

32 For every mocker is an abomination to the Lord, and his communication is with the simple.

33 Want is from the Lord in the house of the wicked : but the habitations of the just shall be blessed.

34 He shall scorn the scorers, and to the meek he will give grace.

35 The wise shall possess glory : the promotion of fools is disgrace.

CHAP. IV.

A further exhortation to seek after wisdom.

HEAR, ye children, the instruction of a father, and attend, that you may know prudence.

2 I will give you a good gift, forsake not my law.

3 For I also was my father's son, tender, and as an only son in the sight of my mother :

4 And he taught me, and said : Let thy heart receive my words, keep my commandments, and thou shalt live.

5 Get wisdom, get prudence : forget not, neither decline from the words of my mouth.

* Psal. xxxvi. 1.

VER. 19. *Wisdom.* Hitherto he had spoken of that virtue. Now he treats of the uncreated wisdom, (C.) which is God the Son. M. Jans. S. Greg. Mor. xii. 4.

VER. 20. *Out.* The higher and lower waters being divided, (C.) or the channels formed to receive the waters. Piscat.—It may also speak of the deluge. Ven. Bede.—*With.* Heb. "have distilled dew." This is so copious, as to resemble rain in Palestine. Judg. vi. 37, and 2 Kings xvii. 12.

VER. 22. *Mouth.* There have been wise and virtuous men afflicted, ver. 11. But they have borne all with patience, and have merited a more glorious reward than this earth could afford. C.

VER. 27. *Able.* Prot. "withhold not good from them to whom it is due, when it is in the power of thine hand to do it." Relieve the distressed. H.

VER. 28. *Present.* Alms in season are doubly valuable. W.

VER. 30. *Cause.* We may defend ourselves; but herein great discretion is necessary. C.

VER. 33. *Want.* Heb. "a curse."—*Shall be.* Heb. "he blesseth." H.

VER. 34. *Scorers.* Lit. "he will delude the scorers." H.—He will treat them as they would treat others. Psal. xvii. 27. C.—Sept. "the Lord resisteth the proud," &c. So the apostles quote this passage. 1 Pet. v. 5; James iv. 6. H.

6 Forsake her not, and she shall keep thee : love her and she shall preserve thee.

7 The beginning of wisdom, get wisdom, and with all thy possession purchase prudence.

8 Take hold on her, and she shall exalt thee : thou shalt be glorified by her, when thou shalt embrace her.

9 She shall give to thy head increase of graces, and protect thee with a noble crown.

10 Hear, O my son, and receive my words, that years of life may be multiplied to thee.

11 I will show thee the way of wisdom, I will lead thee by the paths of equity :

12 Which when thou shalt have entered, thy steps shall not be straitened, and when thou runnest, thou shalt not meet a stumbling block.

13 Take hold on instruction, leave it not : keep it, because it is thy life.

14 Be not delighted in the paths of the wicked, neither let the way of evil men please thee.

15 Flee from it, pass not by it : go aside, and forsake it.

16 For they sleep not except they have done evil : and their sleep is taken away unless they have made some to fall.

17 They eat the bread of wickedness, and drink the wine of iniquity.

18 But the path of the just, as a shining light, goeth forwards, and increaseth even to perfect day.

19 The way of the wicked is darksome : they know not where they fall.

20 My son, hearken to my words, and incline thy ear to my sayings.

21 Let them not depart from thy eyes, keep them in the midst of thy heart :

22 For they are life to those that find them, and health to all flesh.

23 With all watchfulness keep thy heart, because life issueth out from it.

24 Remove from thee a froward mouth, and let detracting lips be far from thee.

25 Let thy eyes look straight on, and let thy eyelids go before thy steps.

26 Make straight the path for thy feet, and all thy ways shall be established.

27 Decline not to the right hand, nor to the left : turn away thy foot from evil. For the Lord knoweth the ways that are on the right hand : but those are perverse

CHAP. IV. VER. 1. *Father.* He shows the greatest respect for his parents, ver. 3. C.

VER. 3. *As.* This is not expressed. H.—But Solomon was not the only son of Bethsabee, as S. Luke (iii. 23) specifies Nathan, his brother. See 2 Kings xii. 24. Sept. have "beloved in," &c.

VER. 7. *Beginning.* The first part of wisdom is to desire it. For nothing hindereth from being just, but that justice is not desired. S. Aug. in Psal. cxviii. 20. W.—"Wisdom is the principal thing; therefore get," &c. Prot. H.—It is the one thing necessary. C.

VER. 18. *Day.* They are children of light, (John xii. 35,) and give edification, always advancing in virtue. M.

VER. 19. *Fall.* They are unconcerned about sin, and neither avoid it, nor strive to repent. C.

VER. 23. *From it.* As the heart is the principal part of the body, so the will is the chief power of the soul, from which good or evil proceeds. W.

VER. 24. *From thee.* Neither detract, nor give any countenance to detractors.

VER. 26. *Straight.* Heb. "ponder." Examine what thou takest in hand, and walk not at random. Heb. xii. 13.

which are on the left hand. But he will make thy courses straight, he will bring forward thy ways in peace.

CHAP. V.

An exhortation to fly unlawful lust, and the occasions of it.

MY son, attend to my wisdom, and incline thy ear to my prudence,

2 That thou mayest keep thoughts, and thy lips may preserve instruction. Mind not the deceit of a woman.

3 For the lips of a harlot are like a honeycomb dropping, and her throat is smoother than oil.

4 But her end is bitter as wormwood, and sharp as a two-edged sword.

5 Her feet go down into death, and her steps go in as far as hell.

6 They walk not by the path of life, her steps are wandering, and unaccountable.

7 Now, therefore, my son, hear me, and depart not from the words of my mouth.

8 Remove thy way far from her, and come not nigh the doors of her house.

9 Give not thy honour to strangers, and thy years to the cruel.

10 Lest strangers be filled with thy strength, and thy labours be in another man's house,

11 And thou mourn at the last, when thou shalt have spent thy flesh and thy body, and say:

12 Why have I hated instruction, and my heart consented not to reproof,

13 And have not heard the voice of them that taught me, and have not inclined my ear to masters?

14 I have almost been in all evil, in the midst of the church and of the congregation.

15 Drink water out of thy own cistern, and the streams of thy own well:

16 Let thy fountains be conveyed abroad, and in the streets divide thy waters.

17 Keep them to thyself alone, neither let strangers be partakers with thee.

18 Let thy vein be blessed, and rejoice with the wife of thy youth:

19 Let her be thy dearest hind, and most agreeable fawn: let her breasts inebriate thee at all times; be thou delighted continually with her love.

^a Job xiv. 16, and xxxi. 4, and xxxiv. 21.

20 Why art thou seduced, my son, by a strange woman, and art cherished in the bosom of another?

21 ^aThe Lord beholdeth the ways of man, and considereth all his steps.

22 His own iniquities catch the wicked, and he is fast bound with the ropes of his own sins.

23 He shall die, because he hath not received instruction, and in the multitude of his folly he shall be deceived.

CHAP. VI.

Documents on several heads.

MY son, if thou be surety for thy friend, thou hast engaged fast thy hand to a stranger,

2 Thou art ensnared with the words of thy mouth, and caught with thy own words.

3 Do, therefore, my son, what I say, and deliver thyself: because thou art fallen into the hand of thy neighbour. Run about, make haste, stir up thy friend:

4 Give not sleep to thy eyes, neither let thy eyelids slumber.

5 Deliver thyself as a doe from the hand, and as a bird from the hand of the fowler.

6 Go to the ant, O sluggard, and consider her ways, and learn wisdom:

7 Which, although she hath no guide, nor master, nor captain,

8 Provideth her meat for herself in the summer, and gathereth her food in the harvest.

9 How long wilt thou sleep, O sluggard? when wilt thou rise out of thy sleep?

10 ^bThou wilt sleep a little, thou wilt slumber a little, thou wilt fold thy hands a little to sleep:

11 And want shall come upon thee, as a traveller, and poverty as a man armed. But if thou be diligent, thy harvest shall come as a fountain, and want shall flee far from thee.

12 A man that is an apostate, an unprofitable man, walketh with a perverse mouth,

13 He winketh with the eyes, presseth with the foot, speaketh with the finger.

14 With a wicked heart he deviseth evil, and at all times he soweth discord.

15 To such a one his destruction shall presently come,

^b Infra, xxiv. 33.

CHAP. V. VER. 2. *Thoughts.* Or wisdom; and act with discretion.—*Mind*, &c., is omitted in Heb. and S. Jer. C.—By *woman* all concupiscence, or the inducement to sin, is commonly understood. W.

VER. 4. *Sword.* "It is a crime even to hearken." S. Amb. de Abrah. ii. 11.

VER. 6. *They.* Heb. "if perhaps thou ponder the path of life." Pagn. H.—Or "she ponders not," &c. She walks inconsiderately, and consults only her passions. Chap. vii. 10. C.

VER. 10. *Strength.* Or children. Ver. 16. Gen. xlix. 3. C.

VER. 14. *Evil.* Infirm and worn out, having lost my reputation, &c. C.

VER. 15. *Well.* Live comfortably on your own property, (Cajet.,) with your own wife. C.

VER. 16. *Waters.* Mayest thou have a numerous offspring, (ver. 10,) and be liberal. Many copies of the Sept., &c., have a negation, with Aquila, "let not thy," &c., (C.) though it may be read with an interrogation, "are the waters of thy fountain to be?" &c. De Dieu.—By no means. Origen (in Num. xii.) acknowledges both readings. C.

VER. 19. *Love.* This is spoken by way of permission, and to withdraw people from unlawful connexions. Eccles. ii. 1, and 1 Cor. vii. 29. C.

VER. 22. *Ropes.* "Evil habits unrestrained induce a necessity," (S. Aug. Conf. viii. 5,) though not absolute. H.—The libertine thinks he can get free as soon as he pleases; not being aware of the chains which he is forging for himself. C.

CHAP. VI. VER. 1. *Stranger.* Sept. "enemy." He will presently be such, or thy friend's creditor will soon lay hold on thee. By standing surety for another we expose ourselves to be ruined by his negligence. C.

VER. 3. *Make.* Heb. "humble thyself, and make sure thy friend," (Prot.,) entreating (H.) and forcing him to pay his debts. The Fathers apply this to pastors, who have undertaken to direct others. Their soul is at stake. S. Greg. C.

VER. 8. *Harvest.* The economy and diligence of this little republic is admirable. Pliny, xxx. 11.—Some copies of the Sept. add, with S. Amb., (Hex. v. 21, &c. C.) "or go to the bee, and behold what a worker it is, and how beautiful is its work; whose labours kings and private people use for health. But it is desirable and glorious to all; and though it be weak in strength, by the love of wisdom it has got forward" (H.) in esteem. C.—Nature has given the form of a monarchy in bees, and of a democracy in the regulations of the ant. Tournemine.

VER. 11. *A traveller.* Sept. add, "wicked," and Heb. gives the idea of a robber. M.—*But*, &c. This is not in Heb., Complut., or S. Jerom. C.

VER. 12. *Apostate.* Heb. "of Belial," without restraint of religion and law. C.—Deut. xiii. 13. M.—*Mouth.* No reliance can be had on his promises. C.

VER. 13. *Finger.* These signs imply haughtiness, &c. Psal. xxxiv. 19; Isa. lviii. 9. The posture indicates the interior sentiments, (S. Amb. Off. i. 18,) inasmuch that S. Ambrose would not receive among the clergy one whose gestures were too light. The Persians still speak by signs. C.

VER. 16. *Deletheth.* This expression does not always mean that the last is

and he shall suddenly be destroyed, and shall no longer have any remedy.

16 Six things there are, which the Lord hateth, and the seventh his soul detesteth :

17 Haughty eyes, a lying tongue, hands that shed innocent blood,

18 A heart that deviseth wicked plots, feet that are swift to run into mischief,

19 A deceitful witness that uttereth lies, and him that soweth discord among brethren.

20 My son, keep the commandments of thy father, and forsake not the law of thy mother.

21 Bind them in thy heart continually, and put them about thy neck.

22 When thou walkest, let them go with thee : when thou sleepest, let them keep thee, and when thou awakest, talk with them.

23 Because the commandment is a lamp, and the law a light, and reproofs of instruction are the way of life :

24 That they may keep thee from the evil woman, and from the flattering tongue of the stranger.

25 Let not thy heart covet her beauty, be not caught with her winks :

26 For the price of a harlot is scarce one loaf : but the woman catcheth the precious soul of a man.

27 Can a man hide fire in his bosom, and his garments not burn ?

28 Or can he walk upon hot coals, and his feet not be burnt ?

29 So he that goeth in to his neighbour's wife, shall not be clean when he shall touch her.

30 The fault is not so great when a man hath stolen : for he stealeth to fill his hungry soul :

31 And if he be taken, he shall restore seven-fold, and shall give up all the substance of his house.

32 But he that is an adulterer, for the folly of his heart shall destroy his own soul :

33 He gathered to himself shame and dishonour, and his reproach shall not be blotted out ;

34 Because the jealousy and rage of the husband will not spare in the day of revenge,

35 Nor will he yield to any man's prayers, nor will he accept for satisfaction ever so many gifts.

CHAP. VII.

The love of wisdom is the best preservative from being led astray by temptation.

wiser than the former. M.—All the six sins are damnable, but the seventh is here most so, being against charity and unity, and the devil's sin. W.—Lying seems to be reprobated by three different terms. C.

VER. 24. *Stranger.* This is often inculcated, because nothing is more dangerous in youth, nor more contrary to the study of wisdom.

VER. 27. *Burn.* No one can deal with an adulteress without guilt. M.—All probable occasions of sin must be shunned. W.

VER. 29. *Clean.* Or be left unpunished. No crime disturbs the order of society so much, nor is pardoned with more difficulty. C.

VER. 30. *The fault is not so great, &c.* The sin of theft is not so great, as to be compared with adultery : especially when a person pressed with hunger (which is the case here spoken of) steals to satisfy nature. Moreover, the damage done by theft may much more easily be repaired than the wrong done by adultery. But this does not hinder but that theft also is a mortal sin, forbidden by one of the ten commandments. Ch.—Heb. "they will not despise a thief, when he hath stolen to fill his soul, when he is hungry." Mont. H.

VER. 31. *Seven-fold.* Or as much as may be required. The law never subjected the thief to restore above five-fold. If he had not enough, his person might be sold. C.

VER. 35. *Gifts.* "A husband would rather hear that his wife had been slain, than that she had been defiled." S. Jer. in Amos vi.

MY son, keep my words, and lay up my precepts with thee. Son,

2 Keep my commandments, and thou shalt live : and my law as the apple of thy eye :

3 Bind it upon thy fingers, write it upon the tables of thy heart.

4 Say to wisdom : Thou art my sister : and call prudence thy friend,

5 That she may keep thee from the woman that is not thine, and from the stranger who sweeteneth her words.

6 For I looked out of the window of my house through the lattice,

7 And I see little ones, I behold a foolish young man,

8 Who passeth through the street by the corner, and goeth nigh the way of her house,

9 In the dark, when it grows late, in the darkness and obscurity of the night.

10 And behold a woman meeteth him in harlot's attire, prepared to deceive souls : talkative and wandering,

11 Not bearing to be quiet, not able to abide still at home,

12 Now abroad, now in the streets, now lying in wait near the corners.

13 And catching the young man, she kisseth him, and with an impudent face, flattereth, saying :

14 I vowed victims for prosperity, this day I have paid my vows.

15 Therefore I am come out to meet thee, desirous to see thee, and I have found thee.

16 I have woven my bed with cords, I have covered it with painted tapestry, brought from Egypt.

17 I have perfumed my bed with myrrh, aloes, and cinnamon.

18 Come, let us be inebriated with the breasts, and let us enjoy the desired embraces, till the day appear.

19 For my husband is not at home, he is gone a very long journey.

20 He took with him a bag of money : he will return home the day of the full moon.

21 She entangled him with many words, and drew him away with the flattery of her lips.

22 Immediately he followeth her as an ox led to be a victim, and as a lamb playing the wanton, and not knowing that he is drawn like a fool to bonds,

23 Till the arrow pierce his liver : as if a bird should

CHAP. VII. VER. 5. *Thine.* But another's. Ver. 19. Give thy heart to wisdom, that it may be guarded against impure love.

VER. 10. *Attire.* Covered with a veil, (Gen. xxxviii. 15,) though different from that of honest women. C.—*Prepared, &c.* Heb. "guarded," (C.) or "subtle of heart." Prot. "who makes the hearts of youths take flight." Sept. Cant. vi. 4. H.

VER. 11. *Not . . . quiet,* is not in Heb. C.—"She is loud and stubborn, her feet abide not in her house." Prot. H.—Chaste women are guarded in their speech, and keep at home. M.

VER. 14. *Prosperity.* Or thy welfare, (Corn. a Lap. T.) so great is my love for thee. M.—*Vows.* And therefore I have a feast prepared. People might carry home the greatest part of the victim to eat, if they were clean. Lev. vii. 29. C.

VER. 17. *Aloes.* Of Syria, (John xix. 39,) different from ours. Nim. xxxiv. 6. C.

VER. 20. *The day.* Sept. "after many days." Heb. "at the day concealed," or when the people will dwell under tents, (Chal. C.) or "at the new moon," when it does not appear. Piscat.—He will not return for a long time, so that we need apprehend no danger from him. M.

VER. 22. *Lamb.* Prot. "fool to the correction of the stocks," (H) or "like a shackle (*ābs.*) for the chastisement of a fool." Mont.—Interpreters have read different words. C.

make haste to the snare, and knoweth not that his life is in danger.

24 Now, therefore, my son, hear me, and attend to the words of my mouth.

25 Let not thy mind be drawn away in her ways: neither be thou deceived with her paths.

26 For she hath cast down many wounded, and the strongest have been slain by her.

27 Her house is the way to hell, reaching even to the inner chambers of death.

CHAP. VIII.

The preaching of wisdom. Her excellence.

DOOTH not wisdom cry aloud, and prudence put forth her voice?

2 Standing in the top of the highest places by the way, in the midst of the paths,

3 Beside the gates of the city, in the very doors she speaketh, saying:

4 O ye men, to you I call, and my voice is to the sons of men.

5 O little ones, understand subtlety, and ye unwise, take notice.

6 Hear, for I will speak of great things: and my lips shall be opened to preach right things.

7 My mouth shall meditate truth, and my lips shall hate wickedness.

8 All my words are just, there is nothing wicked, nor perverse in them.

9 They are right to them that understand, and just to them that find knowledge.

10 Receive my instruction, and not money: choose knowledge rather than gold.

11 For wisdom is better than all the most precious things: and whatsoever may be desired cannot be compared to it.

12 I, wisdom, dwell in counsel, and am present in learned thoughts.

13 The fear of the Lord hateth evil; I hate arrogance, and pride, and every wicked way, and a mouth with a double tongue.

14 Counsel and equity is mine, prudence is mine, strength is mine.

15 By me kings reign, and lawgivers decree just things.

16 By me princes rule, and the mighty decree justice.

VER. 26. *Her.* Solomon gave a melancholy proof of this, as well as David, and Amnon. C.

CHAP. VIII. VER. 1. *Voice.* Men are wanting to themselves: they cannot plead ignorance. C.—Some explain this of the light which is communicated to men; but the Fathers apply it to Jesus Christ, some of the expressions regarding his Divine, and others his human nature. Eccli. xxiv.

VER. 3. *Doors.* Amid disputants, whose eagerness ought to convince us of the preference due to wisdom over all terrestrial concerns. Ver. 10.

VER. 15. *Things.* Power and knowledge are the gift of the Almighty. Rom. xiii. 1.

VER. 18. *Glorious.* Lit. "proud." H.—But here it only means great. Isa. ix. 15, and lxi. 6. Riches but too commonly nourish pride, and it is very rare to see them joined with justice. C.

VER. 19. *Stone.* So the Sept. translate *poz*, (H.) which designates a more pure sort of gold. Gen. ii. 11. C.

VER. 21. *Enrich.* Heb. "grant what is (real goods) an inheritance to them," &c.—*Treasures.* Sept. add, "with goods. If I announce to you daily occurrences, I will admonish you to number the things of the world," (H.) and all past events. C.

VER. 22. *Possessed.* As Christ was *with God*, equal to him in eternity. John i. Sept. "created," which many of the Fathers explain of the word incar-

17 I love them that love me: and they that in the morning early watch for me, shall find me.

18 With me are riches and glory, glorious riches and justice.

19 For my fruit is better than gold and the precious stone, and my blossoms than choice silver.

20 I walk in the way of justice, in the midst of the paths of judgment,

21 That I may enrich them that love me, and may fill their treasures.

22 The Lord possessed me in the beginning of his ways, before he made any thing from the beginning.

23 I was set up from eternity, and of old, before the earth was made.

24 The depths were not as yet, and I was already conceived, neither had the fountains of waters as yet sprung out:

25 The mountains, with their huge bulk, had not as yet been established: before the hills, I was brought forth:

26 He had not yet made the earth, nor the rivers, nor the poles of the world.

27 When he prepared the heavens, I was present: when with a certain law, and compass, he enclosed the depths:

28 When he established the sky above, and poised the fountains of waters:

29 When he compassed the sea with its bounds, and set a law to the waters that they should not pass their limits: when he balanced the foundations of the earth;

30 I was with him forming all things: and was delighted every day, playing before him at all times;

31 Playing in the world: and my delights were to be with the children of men.

32 Now, therefore, ye children, hear me: Blessed are they that keep my ways.

33 Hear instruction, and be wise, and refuse it not.

34 Blessed is the man that heareth me, and that watcheth daily at my gates, and waiteth at the posts of my doors.

35 He that shall find me, shall find life, and shall have salvation from the Lord.

36 But he that shall sin against me, shall hurt his own soul. All that hate me love death.

CHAP. IX.

Wisdom invites all to her feast. Folly calls another way.

WISDOM hath built herself a house, she hath hewn her out seven pillars.

nate, (see Corn. a Lapide. Bossuet,) or he hath "placed me," (S. Athan. 3. con. Arian. Euseb.,) a pattern of all virtues. C.

VER. 26. *Poles.* Heb. "head or height of the dust of the world." H.—I subsisted with the chaos, before things appeared in their present form. C.—The poles denote the north and south, or the four quarters of the world. M.

VER. 30. *Forming.* Heb. "one nursed," (C.) or nursing, *nutritus*. Pagn.—He was not an idle spectator.—*Playing.* With ease and surprising variety. C.

VER. 31. *Men.* God saw that all was good, but delighted most in his own image. M.

VER. 35. *Lord.* Wisdom, or Jesus Christ, is our salvation, happiness, and life. Sept. "and the will is prepared by the Lord." S. Aug. often quotes this, to prove the necessity of prevenient grace. Ep. 217, and 186. C.

VER. 36. *Death.* Not in itself, (H.) but by adhering to such things as bring death. M.

CHAP. IX. VER. 1. *House.* The sacred humanity, (S. Ignat. S. Aug. de Civ. Dei, xvii. 20,) or the Church. S. Greg. Mor. xxxiii. 15.—Here we may receive all instruction, the seven sacraments, and the gifts of the Holy Ghost. C.—They are all included in the number *seven*, both before and under the law, as well as in the gospel, where S. Paul styles SS. Peter, James, and John, *pillars*. Gal. ii. This is the literal sense, on which the mystical is grounded, and both are intended by the Holy Ghost, intimating that the uncreated wisdom took flesh of the blessed

2 She hath slain her victims, mingled her wine, and set forth her table.

3 She hath sent her maids to invite to the tower, and to the walls of the city:

4 Whosoever is a little one, let him come to me. And to the unwise she said:

5 Come, eat my bread, and drink the wine which I have mingled for you.

6 Forsake childishness, and live, and walk by the ways of prudence.

7 He that teacheth a scorner, doth an injury to himself; and he that rebuketh a wicked man, getteth himself a blot.

8 Rebuke not a scorner, lest he hate thee. Rebuke a wise man, and he will love thee.

9 Give an occasion to a wise man, and wisdom shall be added to him. Teach a just man, and he shall make haste to receive it.

10 "The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is prudence.

11 For by me shall thy days be multiplied, and years of life shall be added to thee.

12 If thou be wise, thou shalt be so to thyself: and if a scorner, thou alone shalt bear the evil.

13 A foolish woman and clamorous, and full of allurements, and knowing nothing at all,

14 Sat at the door of her house, upon a seat, in a high place of the city,

15 To call them that pass by the way, and go on their journey:

16 He that is a little one, let him turn to me. And to the fool she said:

17 Stolen waters are sweeter, and hidden bread is more pleasant.

18 And he did not know that giants are there, and that her guests are in the depths of hell.

THE PARABLES OF SOLOMON.

CHAP. X.

In the twenty following chapters are contained many wise sayings and axioms, relating to wisdom and folly, virtue and vice.

A WISE son maketh the father glad: but a foolish son is the sorrow of his mother.

^a Psal. cx. 10; Supra, i. 7; Eccli. i. 16.—^b Infra, xi. 4.

Virgin, prepared the table of bread and wine, as Priest according to the order of Melchisedec, and chose the weak of this world to confound the strong, as S. Aug. explains this passage. Sup. and q. 51. W.

VER. 2. *Victims.* Moses ordered the blood to be poured out at the door of the tabernacle, and a part to be given to the priests, after which the rest might be taken away. The like was probably done at Jerusalem. Lev. xvii. 4. These victims are contrasted with those of pleasure. Chap. vii. 14.—*Mingled.* It was not customary for any but barbarians and the gods to take pure wine. Some mixed two, others three, five, or even twenty parts of water.—The Fathers often apply this text to the feast of Jesus Christ in the blessed Eucharist. C.—S. Cyprian (ep. 3) citeth the whole passage of Christ's sacrifice in the forms of bread and wine. W.

VER. 3. *Maids.* Sept. "servant men," the pastors of the Church, inviting all to piety in so public a manner, that none can plead ignorance. S. Greg. C.—*To invite.* Prot. "she crieth upon the highest places of the city." H.—Christ enjoins his apostles to preach on the roofs. Matt. x. 37.

VER. 7. *Scorner.* This is the reason why wisdom speaks only to the simple. The conceited would only laugh at her instructions. These scoffers represent heretics and libertines. Chap. i. 22. C.—Yet S. Paul commands public reprehension. 1 Tim. v. 20. M.—When there is any prospect of good, all, particularly superiors, are bound to correct. S. Aug. de Civ. Dei, i. 9, and S. Bas. reg. fus. 158. W.

VER. 10. *Prudence.* Or "prudence is the science of the saints," (H.) directing what to choose on all occasions to obtain heaven. C.

2 ^b Treasures of wickedness shall profit nothing: but justice shall deliver from death.

3 The Lord will not afflict the soul of the just with famine, and he will disappoint the deceitful practices of the wicked.

4 The slothful hand hath wrought poverty: but the hand of the industrious getteth riches.

He that trusteth to lies feedeth the winds: and the same runneth after birds, that fly away.

5 He that gathered in the harvest, is a wise son: but he that snorteth in the summer, is the son of confusion.

6 The blessing of the Lord is upon the head of the just: but iniquity covereth the mouth of the wicked.

7 The memory of the just is with praises: and the name of the wicked shall rot.

8 The wise of heart receiveth precepts: a fool is beaten with lips.

9 He that walketh sincerely, walketh confidently: but he that perverteth his ways, shall be manifest.

10 "He that winketh with the eye, shall cause sorrow, and the foolish in lips shall be beaten.

11 The mouth of the just is a vein of life: and the mouth of the wicked covereth iniquity.

12 Hatred stirreth up strifes: "and charity covereth all sins.

13 In the lips of the wise is wisdom found: and a rod on the back of him that wanteth sense.

14 Wise men lay up knowledge: but the mouth of the fool is next to confusion.

15 The substance of a rich man is the city of his strength: the fear of the poor is their poverty.

16 The work of the just is unto life: but the fruit of the wicked unto sin.

^c Eccli. xxvii. 25.—^d 1 Cor. xiii. 4; 1 Pet. iv. 8.

VER. 13. *And full.* Prot. "she is simple, and knoweth nothing." Sept. "is in want of a piece of bread." They have several verses before this, which are here omitted. H.

VER. 18. *Giants.* Who lived when all flesh had corrupted its ways, (Gen. vi. 12,) and were sentenced to hell. Job xxvi. 5; Isa. xiv. 9. C.

CHAP. X. *Solomon.* This title is not found in Sixtus V. or Sept. Hitherto the preface extends, showing the advantages of wisdom. C.—The subsequent chapters more properly contain the parables, and are written with great elegance, so as to oppose vice to virtue. See Bain., S. Jer., &c. W.

VER. 4. *Poverty.* Even of those who had plenty. This is true in a spiritual sense likewise. C.—The kingdom of heaven suffereth violence. H.

VER. 5. *He.* Sept. "a son well educated shall be wise, and shall have the unwise for his servant. An intelligent son has been saved from the heat. But the wicked son is destroyed by the wind in time of harvest." H.

VER. 6. *Wicked.* Or, as the Heb. seems to indicate, "the wicked covereth iniquity, by an hypocritical exterior," (C.) or, "the injury" (Mont.) done to another, (ems. H.) "unseasonable, or infinite mourning." *πένθος ἄωρον.* Sept.

VER. 8. *Lips.* He will not bear correction. M.—But suffers the punishment of his own unguarded speeches; or rather the man who hath foolish lips shall be beaten. Ver. 13. C.

VER. 9. *Sincerely.* Or simply, Heb. "in uprightness," (H.) or innocence. M.

VER. 10. *Sorrow.* Sept. add, "to men," as well as to himself. C.—"But he who chides boldly shall make peace," (H.) or "work safety," as the Syr. and Arab. also read, instead of Heb. "a prating fool shall fall." "When a man connives at his friend's failings, . . . the offender is encouraged to sin on, and to heap up matter for very sorrowful reflections; but the man who, with an honest freedom, prudently reproves him, most effectually contrives his honour and safety." The consequences of a virtuous and a vicious friendship seem to be also expressed in the next verse. Thus the latter hemistic generally illustrates the first. But here, part of ver. 8 may have been improperly inserted. Kennicott.

VER. 12. *Sins.* Sept. "all who contend." Charity pardons all. 1 Pet. iv. 8.

VER. 13. *Sense.* Lit. "a heart." But the Hebrews use this expression in a different sense from what we do, and thus designate a fool. Osee vii. 11.

VER. 15. *Poverty.* Diffidence hinders the advancement of the poor, as presumption is too common among the rich. A happy mediocrity is best. Ver. 16.

VER. 16. *Life.* In abundance he is not puffed off: but the wicked make use of their fruit or revenue to do evil.

17 The way of life, to him that observeth correction : but he that forsaketh reproofs, goeth astray.

18 Lying lips hide hatred : he that uttereth reproach, is foolish.

19 In the multitude of words there shall not want sin : but he that refraineth his lips, is most wise.

20 The tongue of the just is as choice silver : but the heart of the wicked is nothing worth.

21 The lips of the just teach many : but they that are ignorant, shall die in the want of understanding.

22 The blessing of the Lord maketh men rich : neither shall affliction be joined to them.

23 A fool worketh mischief as it were for sport : but wisdom is prudence to a man.

24 That which the wicked feareth, shall come upon him : to the just their desire shall be given.

25 As a tempest that passeth, so the wicked shall be no more : but the just is an everlasting foundation.

26 As vinegar to the teeth, and smoke to the eyes, so is the sluggard to them that sent him.

27 The fear of the Lord shall prolong days : and the years of the wicked shall be shortened.

28 The expectation of the just is joy : but the hope of the wicked shall perish.

29 The strength of the upright is the way of the Lord : and fear to them that work evil.

30 The just shall never be moved : but the wicked shall not dwell on the earth.

31 The mouth of the just shall bring forth wisdom : the tongue of the perverse shall perish.

32 The lips of the just consider what is acceptable : and the mouth of the wicked uttereth perverse things.

CHAP. XI.

A DECEITFUL balance* is an abomination before the Lord : and a just weight is his will.

2 Where pride is, there also shall be reproach :^b but where humility is, there also is wisdom.

3 The simplicity of the just shall guide them : and the deceitfulness of the wicked shall destroy them.

4 Riches shall not profit in the day of revenge : but justice shall deliver from death.

5 The justice of the upright shall make his way prosperous : and the wicked man shall fall by his own wickedness.

6 The justice of the righteous shall deliver them : and the unjust shall be caught in their own snares.

* Infra, xx. 10, 23.—^b Infra, xv. 33.

VER. 18. *Foolish.* We must neither dissemble our resentment, through hypocrisy, nor manifest it without reason. C.

VER. 19. *Sin.* A prolix discourse on subjects of importance is not reprehended. S. Aug. Retrac. 1.—But it is very difficult to speak much, without going against some virtue. C.

VER. 23. *Man.* He is enabled to see the evil of sin, and to avoid it. Job xv. 16.

VER. 29. *Evil.* Conscience upbraids them, and punishment is before their eyes. H.

VER. 30. *Earth.* This the Jews frequently experienced. The more enlightened understood that such promises regarded also eternity. C.

CHAP. XI. VER. 1. *Balance.* Both in commerce, (Deut. xxv. 13. C.) and in passing sentence on others. Ven. Bede.

VER. 11. *Overthrown.* Ten just men would have saved Sodom. Achan alone threw all Israel into confusion. C.

VER. 12. *Mean.* Lit. "indigent" of sense. H.—We must put up with some faults, as none are without. Hor. 1 Sat. iii. C.

7 When the wicked man is dead, there shall be no hope any more : and the expectation of the solicitous shall perish.

8 The just is delivered out of distress : and the wicked shall be given up for him.

9 The dissembler with his mouth deceiveth his friend : but the just shall be delivered by knowledge.

10 When it goeth well with the just, the city shall rejoice : and when the wicked perish, there shall be praise.

11 By the blessing of the just the city shall be exalted : and by the mouth of the wicked it shall be overthrown.

12 He that despiseth his friend, is mean of heart : but the wise man will hold his peace.

13 He that walketh deceitfully, revealeth secrets : but he that is faithful, concealeth the thing committed to him by his friend.

14 Where there is no governor, the people shall fall : but there is safety where there is much counsel.

15 He shall be afflicted with evil, that is surety for a stranger : but he that is aware of snares, shall be secure.

16 A gracious woman shall find glory : and the strong shall have riches.

17 A merciful man doth good to his own soul : but he that is cruel casteth off even his own kindred.

18 The wicked maketh an unsteady work : but to him that soweth justice, there is a faithful reward.

19 Clemency prepareth life : and the pursuing of evil things death.

20 A perverse heart is abominable to the Lord : and his will is in them that walk sincerely.

21 Hand in hand the evil man shall not be innocent : but the seed of the just shall be saved.

22 A golden ring in a swine's snout, a woman fair and foolish.

23 The desire of the just is all good, the expectation of the wicked is indignation.

24 Some distribute their own goods, and grow richer : others take away what is not their own, and are always in want.

25 The soul that blesseth, shall be made fat : and he that inebriateth, shall be inebriated also himself.

26 He that hideth up corn, shall be cursed among the people : but a blessing upon the head of them that sell.

27 Well doth he rise early who seeketh good things : but he that seeketh after evil things, shall be oppressed by them.

* Supra, i. 2.

VER. 13. *Walketh.* Sept. "the double-tongued," dissembler, or great talker. C. VER. 15. *That is.* Heb. "that hateth those who maketh agreements is secure." Mont.

VER. 16. *Gracious.* Virtuous and beautiful, as God hath granted beauty also for good purposes. This and virtue tend to the advancement of women, while men can use their strength to acquire riches. C.—*Glory.* Sept., Syr., and Arab add. "of her husband. But she that hateth righteousness is a throne of disgrace. The slothful, though rich, shall come to poverty ; but the laborious shall retain their riches."

VER. 17. *Kindred.* Heb. "flesh." Gen. xxix. 14. The miser is cruel even to himself.

VER. 21. *In hand.* At rest, or making agreements. God will punish the race of the wicked.

VER. 22. *Foolish.* Beauty, without prudence, leads to ruin, as ornaments are ill bestowed on swine.

VER. 25. *Himself.* He shall receive abundantly. 2 Cor. ix. 6. The beneficent shall be amply rewarded both in this world and in the next.

28 He that trusteth in his riches shall fall: but the just shall spring up as a green leaf.

29 He that troubleth his own house, shall inherit the winds: and the fool shall serve the wise.

30 The fruit of the just man, is a tree of life: and he that gaineth souls, is wise.

31 ^a If the just man receive in the earth, how much more the wicked and the sinner?

CHAP. XII.

HE that loveth correction, loveth knowledge: but he that hateth reproof, is foolish.

2 He that is good, shall draw grace from the Lord: but he that trusteth in his own devices, doth wickedly.

3 Man shall not be strengthened by wickedness: and the root of the just shall not be moved.

4 A diligent woman is a crown to her husband: and she that doth things worthy of confusion, is as rottenness in his bones.

5 The thoughts of the just are judgments: and the counsel of the wicked are deceitful.

6 The words of the wicked lie in wait for blood: the mouth of the just shall deliver them.

7 Turn the wicked, and they shall not be: but the house of the just shall stand firm.

8 A man shall be known by his learning: but he that is vain and foolish, shall be exposed to contempt.

9 ^b Better is the poor man that provideth for himself, than he that is glorious and wanteth bread.

10 The just regardeth the lives of his beasts: but the bowels of the wicked are cruel.

11 ^c He that tilleth his land shall be satisfied with bread: but he that pursueth idleness is very foolish.

He that is delighted in passing his time over wine, leaveth a reproach in his strong holds.

12 The desire of the wicked is the fortification of evil men: but the root of the just shall prosper.

13 For the sins of the lips ruin draweth nigh to the evil man: but the just shall escape out of distress.

14 By the fruit of his own mouth shall a man be filled

^a 1 Pet. iv. 18.—^b Eccli. x. 30.

VER. 29. *House.* By his profligacy, or law-suits, shall be impoverished, (ver. 17. C.) or if he act with violence, he will make his house empty. Eccli. iv. 35. M.

VER. 31. *Receive.* Punishment, for almost inevitable faults, or be treated according to his deserts. Sept., Syr., Arab., "if the just be hardly saved, where shall the impious and the sinner appear?" 1 Pet. iv. 18. C.

CHAP. XII. VER. 1. *Knowledge.* It is a great kindness to show us our faults. But God's grace is necessary to make us reap benefit from correction, (C.) as self-love recoils at it.

VER. 2. *But.* Heb. "and he will condemn the man of devices," (Mont. H.) or, "the man of thoughts doth wickedly," (C.) as he trusts in them, rather than in God. M.

VER. 4. *Diligent.* Heb. "strong or virtuous," (H.) including all the perfections of the sex, and in particular those of economy and chastity. Chap. xiv. 1, and xxxi. 10.

VER. 7. *Turn.* In a moment the wicked is not to be found. Chap. x. 25, and Psal. xxxvi. 35.

VER. 10. *Beasts.* Those who treat them with cruelty would do the like with men. God gives regulations to let brute beasts have rest. Lev. xxii. 28. C. S. Chrys. in Rom. 29.

VER. 11. *Idleness.* Heb. "the idle." Their company is seducing.—*Wine.* Or "in taverns."—*Holds.* Soldiers have thus been often surprised. M.—"Drunkness is an incitement to lust and madness, the poison of wisdom." S. Amb.

VER. 13. *Lips.* Liars often become the victims of their own deceit.

VER. 16. *Wise.* It is more difficult to repress, than to avoid anger. S. Amb. To dissemble, so as to seek an opportunity of revenge, is not commended.

with good things, and according to the works of his hands it shall be repaid him.

15 The way of a fool is right in his own eyes: but he that is wise hearkeneth unto counsels.

16 A fool immediately sheweth his anger: but he that dissembleth injuries is wise.

17 He that speaketh that which he knoweth, sheweth forth justice: but he that lieth, is a deceitful witness.

18 There is that promiseth, and is pricked as it were with a sword of conscience: but the tongue of the wise is health.

19 The lip of truth shall be stedfast for ever: but he that is a hasty witness, frameth a lying tongue.

20 Deceit is in the heart of them that think evil things: but joy followeth them that take counsels of peace.

21 Whatsoever shall befall the just man, shall not make him sad: but the wicked shall be filled with mischief.

22 Lying lips are an abomination to the Lord: but they that deal faithfully, please him.

23 A cautious man concealeth knowledge: and the heart of fools publisheth folly.

24 The hand of the valiant shall bear rule: but that which is slothful, shall be under tribute.

25 Grief in the heart of a man shall bring him low, but with a good word he shall be made glad.

26 He that neglecteth a loss for the sake of a friend, is just: but the way of the wicked shall deceive them.

27 The deceitful man shall not find gain: but the substance of a just man shall be precious gold.

28 In the path of justice is life: but the by-way leadeth to death.

CHAP. XIII.

A WISE son heareth the doctrine of his father: but he that is a scorner, heareth not when he is reproved.

2 Of the fruit of his own mouth shall a man be filled with good things: but the soul of transgressors is wicked.

3 He that keepeth his mouth, keepeth his soul: but he that hath no guard on his speech shall meet with evils.

^c Eccli. xx. 30.

VER. 17. *That.* Heb. "the truth announceth justice." We easily give credit to an honest man. C.

VER. 18. *Promiseth.* Sept. "there are, who speaking, wound with the sword; but," &c. Heb. *bute* (H.) means also, making a foolish promise, which causes remorse. M.

VER. 19. *Frameth.* He studies how to escape detection. Heb. "a lying tongue is but for a moment;" it is presently discovered.

VER. 21. *Sad.* Even if he fall into sin, he will not lose all hope. C.—The accidents accompanying this life will not overwhelm him. S. Chrys.—Heb. "no evil shall befall the just." If he be afflicted here, he will be amply rewarded hereafter.

VER. 23. *Cautious.* *Versutus* is taken in a good, as well as in a bad sense. The wise are reserved in speaking. Prov. xvi. 14. C.

VER. 25. *Grief.* Sept. "a fearful speech troubleth the heart of a (just) man." Grabe. H.

VER. 26. *Just.* A true friend will make any sacrifice. C.—Heb. "the just hath more, (C. Prot.,) or is more excellent than his neighbour."

VER. 28. *By-way.* Of vice. Heb. "and a way which leadeth to death," or "its paths conduct to death." C.

CHAP. XIII. VER. 1. *Doctrine.* Or he gives proof of his good education (C.) and excites even his father to advance in piety. Ven. Bede.—Sept. "I obedient to his father; but the disobedient son is in destruction." H.

VER. 2. *Mouth.* In reward of his good speeches. C.—Sept. "of justice the good man eateth; but the souls of the lawless perish before the time." Chap. xii. 18.

VER. 3. *Hath.* Heb. "who openeth his lips inconsiderately, is lost." Judg. xi. 35. H.

4 The sluggard willeth, and willeth not : but the soul of them that work, shall be made fat.

5 The just shall hate a lying word : but the wicked confoundeth, and shall be confounded.

6 Justice keepeth the way of the innocent : but wickedness overthroweth the sinner.

7 One is as it were rich, when he hath nothing : and another is as it were poor, when he hath great riches.

8 The ransom of a man's life are his riches : but he that is poor, beareth not reprehension.

9 The light of the just giveth joy : but the lamp of the wicked shall be put out.

10 Among the proud there are always contentions : but they that do all things with counsel, are ruled by wisdom.

11 Substance got in haste shall be diminished : but that which by little and little is gathered with the hand, shall increase.

12 Hope that is deferred afflicteth the soul : desire when it cometh, is a tree of life.

13 Whosoever speaketh ill of any thing, bindeth himself for the time to come : but he that feareth the commandment, shall dwell in peace.

Deceitful souls go astray in sins : the just are merciful, and show mercy.

14 The law of the wise is a fountain of life, that he may decline from the ruin of death.

15 Good instruction shall give grace : in the way of scorers is a deep pit.

16 The prudent man doth all things with counsel. but he that is a fool, layeth open his folly.

17 The messenger of the wicked shall fall into mischief : but a faithful ambassador is health.

18 Poverty and shame to him that refuseth instruction : but he that yieldeth to reproof, shall be glorified.

19 The desire that is accomplished, delighteth the soul : fools hate them that flee from evil things.

20 He that walketh with the wise, shall be wise : a friend of fools shall become like to them.

^a Infra, xxiii. 13.

VER. 5. *Confounded*. The detractor is like swine, stirring up dirt. S. Chrys. 32, ad Pop.

VER. 6. *Sinner*. Sym. "draweth on sin." Virtue is the best safeguard.

VER. 7. *Riches*. Such was S. Paul. 2 Cor. vi. 10. Some affect to be rich, while others are never satisfied.

VER. 8. *Reprehension*. Or is not able to defend himself, like the rich. C.

VER. 9. *Out*. They are hated, as well as their offspring. C.

VER. 10. *Contentions*. As none will yield. M.—Heb. "only by pride cometh contention." Prot.—"Pride is the mother of all sects." S. Aug.

VER. 11. *Haste*. Heb. "by vanity," and injustice.—*By little*. Heb. "he that gathereth by labour, (Sept. piety,) shall increase." Prot. H.

VER. 12. *Hope*. Sept. "the just shows mercy and lends) better is he who begins heartily to assist, than he who promises and leads to hope. For a bad (Grabe substitutes good) desire is a tree of life."—*Soul*. Prot. "maketh the heart sick." H.

VER. 13. *Come*. To defend what he has asserted, or to pass for a liar. Heb. "shall be destroyed by it." Mont. H.—Those who despise God's order shall perish.—*Deceitful*, &c. This is not in Heb., nor in some of the Lat. edit. C.—Sept. "to the deceitful son nothing shall be good. But the ways of the wise servant shall prosper, and his path shall be made straight." Chap. xiv. 15. H.

VER. 14. *That*. Sept. "but the fool is slain in the snare." H.

VER. 15. *Grace*. God assists those who strive to be well instructed. C.

VER. 17. *Of the*. Heb. "a wicked ambassador."

VER. 18. *To him*. Heb. "destroy discipline," so that the most wretched are often noted for immorality. Sept. "instruction takes away poverty," as "the whole earth supports the man that has a trade." C.

VER. 19. *That is*. Sept. "of the pious, but the works of the impious are far from knowledge." H.

VER. 20. *Become*. Sept. "be known." A person's dispositions may be seen by the company which he frequents.

21 Evil pursueth sinners : and to the just good shall be repaid.

22 The good man leaveth heirs, sons, and grandsons and the substance of the sinner is kept for the just.

23 Much food is in the tillage of fathers : but for others it is gathered without judgment.

24 ^aHe that spareth the rod, hateth his son : but he that loveth him, correcteth him betimes.

25 The just eateth and filleth his soul : but the belly of the wicked is never to be filled.

CHAP. XIV.

A WISE woman buildeth her house : but the foolish will pull down with her hands that also which is built.

2 He that walketh in the right way, and feareth God, ^bis despised by him that goeth by an infamous way.

3 In the mouth of a fool is the rod of pride : but the lips of the wise preserve them.

4 Where there are no oxen, the crib is empty : but where there is much corn, there the strength of the ox is manifest.

5 A faithful witness will not lie : but a deceitful witness uttereth a lie.

6 A scorner seeketh wisdom, and findeth it not : the learning of the wise is easy.

7 Go against a foolish man, and he knoweth not the lips of prudence.

8 The wisdom of a discreet man is to understand his way : and the imprudence of fools erreth.

9 A fool will laugh at sin, but among the just grace shall abide.

10 The heart that knoweth the bitterness of his own soul, in his joy the stranger shall not intermeddle.

11 The house of the wicked shall be destroyed : but the tabernacles of the just shall flourish.

12 There is a way which seemeth just to a man : but the ends thereof lead to death.

13 Laughter shall be mingled with sorrow, and mourning taketh hold of the ends of joy.

^b Job xii. 4.

VER. 22. *Heirs*. This was more observable under the old law : yet we often see the distress to which the unjust are exposed. C.

VER. 23. *Fathers*. Heirs often lose their property by their misconduct. Heb. and (H.) Chal. read, "of the poor," who till their land better than those who have too large farms. M.

CHAP. XIV. VER. 1. *House*. Giving her children a proper education, and taking care of her house. Chap. xii. 4, and Tit. ii. 5. C.

VER. 2. *And*, is not in Heb.—*Is*. Heb. "but the perverse in his ways despiseth him" (H.) ; showing by his conduct that he cares not for the Lord. C.—Sept. "he shall be dishonoured that," &c.

VER. 4. *Empty*. As the land has not been cultivated. H.—*Strength*, or number of oxen. C.

VER. 6. *Not*. Because they seek it ill, like the pagan sages. Sept. "thou shalt seek wisdom among the wicked, and shalt not find it," &c.

VER. 7. *Prudence*. Thou wilt presently perceive his weakness. Heb. "abandon a," &c.

VER. 8. *Way*. This science of the saints is the only true wisdom.—*Erreth*. They are inconstant. Heb. "is deceit." They are bent on it.

VER. 9. *Sin*. Chap. x. 23. Heb. "excuse sin," (C.) or "mock at sin," (H.) committed by others. M.—*Grace*, or good-will.

VER. 10. *Stranger*. Such cannot well comfort the afflicted. A man is alone acquainted with the affections of his own heart.

VER. 12. *Death*. How many, under the garb of piety, follow their passions ! How many are misled by their singularity, or by unskilful directors ! C.—We must suspect our own judgment. M.—If any Turks, Jews, or heretics, lead a moral good life, it seemeth both to themselves and to other ignorant people that they are in the right way to salvation ; but their error in faith leadeth them to eternal damnation. W.

VER. 13. *Laughter*. Sept. "with content sorrow is not mixed." H.

VER. 14. *Above him*. Sept. "with his counsels," enjoying the content of a

14 A fool shall be filled with his own ways, and the good man shall be above him.

15 The innocent believeth every word: the discreet man considereth his steps.

No good shall come to the deceitful son: but the wise servant shall prosper in his dealings, and his way shall be made straight.

16 A wise man feareth, and declineth from evil: the fool leapeth over, and is confident.

17 The impatient man shall work folly; and the crafty man is hateful.

18 The childish shall possess folly, and the prudent shall look for knowledge.

19 The evil shall fall down before the good: and the wicked before the gates of the just.

20 The poor man shall be hateful even to his own neighbour: but the friends of the rich are many.

21 He that despiseth his neighbour, sinneth: but he that sheweth mercy to the poor, shall be blessed.

He that believeth in the Lord, loveth mercy.

22 They err that work evil: but mercy and truth prepare good things.

23 In much work there shall be abundance: but where there are many words, there is oftentimes want.

24 The crown of the wise, is their riches: the folly of fools, imprudence.

25 A faithful witness delivereth souls: and the double dealer uttereth lies.

26 In the fear of the Lord is confidence of strength, and there shall be hope for his children.

27 The fear of the Lord is a fountain of life, to decline from the ruin of death.

28 In the multitude of people is the dignity of the king: and in the small number of the people the dishonour of the prince.

29 He that is patient, is governed with much wisdom: but he that is impatient, exalteth his folly.

30 Soundness of heart is the life of the flesh: but envy is the rottenness of the bones.

31 ^aHe that oppresseth the poor, upbraideth his Maker: but he that hath pity on the poor, honoureth him.

^a Infra, xvii. 5.—^b Infra, xxv. 15.

32 The wicked man shall be driven out in his wickedness: but the just hath hope in his death.

33 In the heart of the prudent resteth wisdom, and it shall instruct all the ignorant.

34 Justice exalteth a nation: but in maketh nations miserable.

35 A wise servant is acceptable to the king: he that is good for nothing shall feel his anger.

CHAP. XV.

A MILD answer^b breaketh wrath: but a harsh word stirreth up fury.

2 The tongue of the wise adorneth knowledge: but the mouth of fools bubbleth out folly.

3 The eyes of the Lord in every place behold the good and the evil.

4 A peaceable tongue is a tree of life: but that which is immoderate, shall crush the spirit.

5 A fool laugheth at the instruction of his father: but he that regardeth reproofs shall become prudent.

In abundant justice there is the greatest strength: but the devices of the wicked shall be rooted out.

6 The house of the just is very much strength: and in the fruits of the wicked is trouble.

7 The lips of the wise shall disperse knowledge: the heart of fools shall be unlike.

8 ^cThe victims of the wicked are abominable to the Lord: the vows of the just are acceptable.

9 The way of the wicked is an abomination to the Lord: he that followeth justice is beloved by him.

10 Instruction is grievous to him that forsaketh the way of life: he that hateth reproof shall die.

11 Hell and destruction are before the Lord: how much more the hearts of the children of men?

12 A corrupt man loveth not one that reproveth him: nor will he go to the wise.

13 ^dA glad heart maketh a cheerful countenance: but by grief of mind the spirit is cast down.

14 The heart of the wise seeketh instruction: and the mouth of fools feedeth on foolishness.

15 All the days of the poor are evil: a secure mind is like a continual feast.

^c Infra, xxi. 27; Eccli. xxxiv. 21.—^d Infra, xvii. 22.

good conscience, and a heavenly reward; while the wicked, with all his self-approbation, shall be punished.

VER. 15. *Innocent*. Good, and unsuspecting (Jos. ix. 14, and 1 Cor. xiii. 7); or rather credulous. 1 John iv. 1. C.—Sept. "the man who is not bad."—*Steps*. Sept. "repenteth." H.—*No*, &c. This occurs (chap. xiii. 13) in several copies: but here it is omitted in Heb., &c.

VER. 17. *Folly*. Wrath betrays us into great extravagances.—*Hateful*. Heb. also, "hateth" folly. Sept. "the prudent beareth much." Job v. 2. C.

VER. 20. *Many*. "Riches make friends, poverty tries them." Syrus.

VER. 21. *He . . . mercy*, is not found in Heb., Greek, or Lat. MSS. C.

VER. 22. *Truth*. Those who are kind and faithful. H. Chap. iii. 3.—Sept. add, (C.) as a second version, (Grabe,) "the workers of evils understand not mercy and truth; but kind and faithful actions are with those who do good."

VER. 28. *King*. Who formerly was styled "a shepherd," to remind him of the care with which he ought to seek the welfare of his subjects. C.

VER. 30. *Bones*. As a sound heart preserves the rest of the body, so a good intention often excuses from mortal sin, when the error is not gross. But envy corrupts the works which might seem good, and which cannot bear a strict examination. S. Greg. Mor. v. 34. W.

VER. 31. *Him*. God takes the poor under his special protection, (Matt. xxv. 40,) and is the distributor of all riches. What would the rich do without the poor? C.

VER. 33. *And*. Prot. "but that which is in the midst of fools is made known." H

VER. 34. *Miserable*. This sentence ought to be engraven in all public places Heb. "and mercy the sinful people," whom God spares on account of their alms-deeds, (Dan. iv. 24,) or "sin is the shame of peoples." C.

VER. 35. *Nothing*. Lit. "useless," which often means bad. H.—A servant who does not discharge his duty is such. Heb. "he that causeth to blush," and has no economy. C.—Sept. "he removes shame by his good management. Anger destroys the prudent; but a mild," &c. H.

CHAP. XV. VER. 1. *Fury*. This was seen in Nabal and Roboam, while Gedeon and Abigail showed the good effects of a mild answer. Judg. viii. 1, and 1 Kings x. 25, and 3 Kings xii. 11.

VER. 4. *Life*. This comparison was become proverbial for something very excellent.—*Immoderate*. Heb. "perverse." C.—Evil discourse kills the souls both of those who speak, and of those who pay attention to it. H.

VER. 7. *Unlike*. The wise, or themselves. Heb. and Sept. "inconstant."

VER. 8. *Wicked*. Still unconverted. Eccli. xxxiv. 23. When they repent, and offer sacrifice with sincerity, they will obtain mercy. The Donatists abused this text, to prove that baptism conferred by wicked ministers was unavailing. But S. Aug. showed them that Christ was the principal agent, and conferred grace, even though the minister might draw down judgments on his own head. Con. Parm. ii. 6.

VER. 10. *Instruction*. Heb. "a heavy punishment." H.—The mind which gives way to vice, must have embraced some false doctrine.

VER. 13. *Down*. Compunction is salutary, but worldly grief blameable Chap. xxv. 20, and 2 Cor. vii. 10. S. Greg. Past. ii. 10.

VER. 15. *Feast*. Those who repine at their condition are miserable; while

16 Better is a little with the fear of the Lord, than great treasures without content.

17 It is better to be invited to herbs with love, than to a fatted calf with hatred.

18 A passionate man stirreth up strifes: he that is patient appeaseth those that are stirred up.

19 The way of the slothful is as a hedge of thorns: the way of the just is without offence.

20 A wise son maketh a father joyful: but the foolish man despiseth his mother.

21 Folly is joy to the fool: and the wise man maketh straight his steps.

22 Designs are brought to nothing where there is no counsel: but where there are many counsellors, they are established.

23 A man rejoiceth in the sentence of his mouth: and a word in due time is best.

24 The path of life is above for the wise, that he may decline from the lowest hell.

25 The Lord will destroy the house of the proud: and will strengthen the borders of the widow.

26 Evil thoughts are an abomination to the Lord: and pure words most beautiful, shall be confirmed by him.

27 He that is greedy of gain troubleth his own house: but he that hateth bribes shall live.

* By mercy and faith sins are purged away: and by the fear of the Lord every one declineth from evil.

28 The mind of the just studieth obedience: the mouth of the wicked overfloweth with evils.

29 The Lord is far from the wicked: and he will hear the prayers of the just.

30 The light of the eyes rejoiceth the soul: a good name maketh the bones fat.

31 The ear that heareth the reproofs of life, shall abide in the midst of the wise.

32 He that rejecteth instruction, despiseth his own soul: but he that yieldeth to reproof, possesseth understanding.

33 The fear of the Lord, is the lesson of wisdom: and humility goeth before glory.

* Infra, xvi. 6.—b Infra, ver. 9.—c Infra, xx. 24, and xxi. 2.

the poor may be delivered from many cares. C.—Under affliction every thing displeases; but all delights the cheerful temper.

VER. 16. *Content.* Sept. "fear." Heb. "with trouble," which is preferable. 1 Tim. vi. 6.

VER. 17. *Calf.* Or feast after sacrifice. 1 Kings xvii. 19; Luke xv. 23.

VER. 19. *Thorns.* All seems to them impossible. C.

VER. 21. *Fool.* He thinks himself the most happy of mortals. C.—Sept. "the ways of the fool are senseless." H.

VER. 22. *Counsel.* Heb. "secrecy."—*Established.* We put in execution without fear, what has been resolved maturely. C.

VER. 24. *Above.* Lit. "upon the learned." H.—One path leads to the realms above. C.—The wise must be intent on God. M.

VER. 27. *Troubleth.* With all sorts of temporal misfortunes. A judge who receives bribes, is accursed. Exod. xxiii. 8.—*By, &c.,* is not here in Heb., but chap. xvi. 6. S. Cyprian (3 Test.) found it in his copy.—*Faith,* or fidelity and truth, as it is elsewhere expressed. Chap. iii. 3. These virtues move God to pardon.

VER. 28. *Studieth.* And speaks deliberately.

VER. 30. *Fat.* And contributes to health.

VER. 33. *Lesson.* Or "what teacheth."—*Humility,* or docility; as those who acknowledge no master will never become wise. Matt. xxiii. 12. C.

CHAP. XVI. VER. 1. *It is the part of man, &c.* That is, a man should prepare in his heart and soul what he is to say: but after all, it must be the Lord that must govern his tongue, to speak to the purpose. Not that we can think any thing of good without God's grace: but after that we have (with God's grace) thought and prepared within our souls what we would speak, if God does not

CHAP. XVI.

IT^b is the part of man to prepare the soul: and of the Lord to govern the tongue.

2 *All the ways of a man are open to his eyes: the Lord is the weigher of spirits.

3 Lay open thy works to the Lord: and thy thoughts shall be directed.

4 The Lord hath made all things for himself: the wicked also for the evil day.

5 Every proud man is an abomination to the Lord: though hand should be joined to hand, he is not innocent.

The beginning of a good way, is to do justice: and this is more acceptable to God, than to offer sacrifices.

6 *By mercy and truth iniquity is redeemed; and by the fear of the Lord men depart from evil.

7 When the ways of man shall please the Lord, he will convert even his enemies to peace.

8 Better is a little with justice, than great revenues with iniquity.

9 *The heart of man disposeth his way: but the Lord must direct his steps.

10 Divination is in the lips of the king, his mouth shall not err in judgment.

11 Weight and balance are judgments of the Lord: and his work all the weights of the bag.

12 They that act wickedly are abominable to the king: for the throne is established by justice.

13 Just lips are the delight of kings: he that speaketh right things shall be loved.

14 The wrath of a king is as messengers of death: and the wise man will pacify it.

15 In the cheerfulness of the king's countenance is life: and his clemency is like the latter rain.

16 Get wisdom, because it is better than gold: and purchase prudence, for it is more precious than silver.

17 The path of the just departeth from evils: he that keepeth his soul keepeth his way.

18 Pride goeth before destruction: and the spirit is lifted up before a fall.

19 It is better to be humbled with the meek, than to divide spoils with the proud.

d Supra, xv. 27.—e Supra, ver. 1.

govern our tongue, we shall not succeed in what we speak. Ch.—He will put into our mouths what we have to say to persecutors. Luke xxi. 14. He often causes us to utter the reverse of what we intended, as Balaam did. Num. xxiii. M.—The fairest projects miscarry without God's blessing. The enemies of grace would infer from this text, that the beginning of salvation depends on free-will. But S. Aug. (con. 2 Epist. Pelag. ii. 8) has solidly refuted them, and Solomon does not mean that man acts alone. Chap. viii. 35. Sept. John xv. 5, and 2 Cor. iii. 5 "Man," says S. Aug., "does no good things, which God does not cause him to perform." C.

VER. 4. *Day.* His obduracy is of his own choice, and must serve to set the Divine justice in the clearest light. Eccl. xxxiii. 14; Exod. ix. 16. Others hence infer that predestination is gratuitous, and reprobation in consequence of sin. It seems rather that temporal goods and evils are here meant. C.

VER. 5. *Hand.* And he seems to be very quiet. Chap. xi. 21. Sept. "but he who putteth his hand in hands unjustly, to make a contract, is," &c.

VER. 10. *Judgment.* Or "let it not err," as people look upon the decisions of kings as so many oracles. We ought to act in this manner, as long as they are not visibly unjust.

VER. 11. *Bag.* Many read *sæculi*, "of the world." So Ven. Bede, &c. All God's appointments are perfectly just. Chap. xi. 21. It was the custom for people to carry balances to weigh money, before it was coined. C.

VER. 16. *Get.* Sept. "the nests of wisdom . . . and the nests of prudence;" or Churches of Christ, or places of education, may be intended. C.

VER. 18. *Fall.* Our first parents had given way to pride, before they sinned publicly. S. Aug. de Civ. Dei. xiv. 13.

20 The learned in word shall find good things: and he that trusteth in the Lord is blessed.

21 The wise in heart, shall be called prudent: and he that is sweet in words, shall attain to greater things.

22 Knowledge is a fountain of life to him that possesseth it: the instruction of fools is foolishness.

23 The heart of the wise shall instruct his mouth, and shall add grace to his lips.

24 *Well ordered words are as a honeycomb: sweet to the soul, and health to the bones.

25 There is a way that seemeth to a man right: and the ends thereof lead to death.

26 The soul of him that laboureth, laboureth for himself, because his mouth hath obliged him to it.

27 The wicked man diggeth evil, and in his lips is a burning fire.

28 A perverse man stirreth up quarrels: and one full of words separateth princes.

29 An unjust man allureth his friend: and leadeth him into a way that is not good.

30 He that with fixed eyes deviseth wicked things, biting his lips, bringeth evil to pass.

31 Old age is a crown of dignity, when it is found in the ways of justice.

32 The patient man is better than the valiant: and he that ruleth his spirit, than he that taketh cities.

33 Lots are cast into the lap, but they are disposed of by the Lord.

CHAP. XVII.

BBETTER is a dry morsel with joy, than a house full of victims with strife.

2 *A wise servant shall rule over foolish sons, and shall divide the inheritance among the brethren.

3 As silver is tried by fire, and gold in the furnace: so the Lord trieth the hearts.

4 The evil man obeyeth an unjust tongue, and the deceitful hearkeneth to lying lips.

5 *He that despiseth the poor, reproacheth his Maker: and he that rejoiceth at another man's ruin, shall not be unpunished.

6 Children's children are the crown of old men: and the glory of children are their fathers.

7 Eloquent words do not become a fool, nor lying lips a prince.

8 The expectation of him that expecteth, is a most ac-

* Supra, xv. 13; Infra, xvii. 22.—b Eccl. x. 28.—c Supra, xiv. 31.—d Rom. xii. 17; 1 Thess. v. 15; 1 Pet. iii. 9.

VER. 21. *Shall.* Heb. "adds learning," both to himself and to others. Those who are wise and eloquent, must be preferred before those who have only the former qualification. C.

VER. 26. *Mouth.* The want of food. Eccles. vi. 7.

VER. 27. *Diggeth.* Earnestly pursues.—*Fire.* James iii. 16. C.

VER. 28. *Words.* Prot. "a whisperer separateth chief friends." H.

VER. 31. *Justice.* To the just longevity is promised. C.

VER. 32. *Valiant.* Sept. Alex. adds, "and a prudent man than a great farmer." Γρωγιου. H.—*Cities.* To govern the passions is more difficult. S. Greg. Past. 3. p. Adm. 10. S. Tho. ii. 2, q. 123, a. 6.

VER. 33. *Lord.* So the apostles had recourse to them, (Acts i. 26,) as the Cophts and Nestorians still do when there is a dispute about the election of a patriarch. Renaudot 4. Perpet. i. 7, and 9.—This mode may settle disputes. Chap. xviii. 18. But we must not have recourse to it, except where the Church permits, lest we become the dupes of an idle curiosity. C.—Nothing happens by chance. S. Aug. de Civ. Dei, v. 9.

CHAP. XVII. VER. 1. *Victims.* Of which part was used for a feast. Chap. vii. 14. C.—Sept. add, "of many goods, and unjust victims." H.

VER. 2. *Brethren.* Partaking with them, (Abenezra. T. M.) or rather acting

ceptable jewel: whithersoever he turneth himself, he understandeth wisely.

9 He that concealeth a transgression, seeketh friendships: he that repeateth it again, separateth friends.

10 A reproof availeth more with a wise man, than hundred stripes with a fool.

11 An evil man always seeketh quarrels: but a cruel angel shall be sent against him.

12 It is better to meet a bear robbed of her whelps, than a fool trusting in his own folly.

13 *He that rendereth evil for good, evil shall not depart from his house.

14 The beginning of quarrels is as when one letteth out water: and before he suffereth reproach, he forsaketh judgment.

15 *He that justifieth the wicked, and he that condemneth the just, both are abominable before God.

16 What doth it avail a fool to have riches, seeing he cannot buy wisdom?

He that maketh his house high, seeketh a downfall: and he that refuseth to learn, shall fall into evils.

17 He that is a friend loveth at all times: and a brother is proved in distress.

18 A foolish man will clap hands, when he is surety for his friend.

19 He that studieth discords, loveth quarrels: and he that exalteth his door, seeketh ruin.

20 He that is of a perverse heart, shall not find good, and he that perverteth his tongue, shall fall into evil.

21 A fool is born to his own disgrace: and even his father shall not rejoice in a fool.

22 *A joyful mind maketh age flourishing: a sorrowful spirit drieth up the bones.

23 The wicked man taketh gifts out of the bosom, that he may pervert the paths of judgment.

24 *Wisdom shineth in the face of the wise: the eyes of fools are in the ends of the earth.

25 A foolish son is the anger of the father: and the sorrow of the mother that bore him.

26 It is no good thing to do hurt to the just: nor to strike the prince, who judgeth right.

27 *He that setteth bounds to his words, is knowing and wise: and the man of understanding is of a precious spirit.

28 Even a fool, if he will hold his peace, shall be

* Isa. v. 23.—f Supra, xv. 13, and xvi. 24.—g Eccles. ii. 14, and viii. 1. h James i. 19.

as his master's executor; which evinces the advantages of wisdom, so as to raise a slave above those whom his station requires him to serve. Such was Joseph, who was tried, ver. 3.

VER. 7. *Eloquent.* Sept. "faithful." They cannot be expected from them.

VER. 8. *Expecteth* heavenly things. Sept. "instruction is the reward of good deeds to those who use it."

VER. 9. *Friends.* Detractors cause dissensions, and even wars.

VER. 10. *Fool.* "A word is enough for the wise."

VER. 12. *Fool.* Heb. "fool in his folly."

VER. 14. *Water.* It is scarcely possible to prevent the bad effects of detraction.—*Judgment.* And gives up the cause, as being much more prudent. Matt. v. 25, 40.

VER. 18. *Hands.* Through joy, or as a mark of his consent.

VER. 19. *Door.* Sixtus V. reads, "mouth;" as some explain the door to mean. A large door supposes that the house is elevated, and thus exposed to danger from winds, &c.

VER. 24. *Earth.* Wandering and insatiable, and deeming the acquisition of wisdom too difficult.

VER. 27. *Precious and reserved spirit.* This is a mark of wisdom. C.

counted wise: and if he close his lips, a man of understanding.

CHAP. XVIII.

HE that hath a mind to depart from a friend, seeketh occasions: he shall ever be subject to reproach.

2 A fool receiveth not the words of prudence: unless thou say those things which are in his heart.

3 The wicked man, when he is come into the depths of sins, contemneth. but ignominy and reproach follow him.

4 "Words from the mouth of a man *are as* deep water: and the fountain of wisdom as an overflowing stream.

5 It is not good to accept the person of the wicked, to decline from the truth of judgment.

6 The lips of a fool intermeddle with strife: and his mouth provoketh quarrels.

7 The mouth of a fool is his destruction: and his lips are the ruin of his soul.

8 The words of the double-tongued are as if they were harmless: and they reach even to the inner parts of the bowels.

Fear casteth down the slothful: and the souls of the effeminate shall be hungry.

9 He that is loose and slack in his work, is the brother of him that wasteth his own works.

10 The name of the Lord *is* as a strong tower: the just runneth to it, and shall be exalted.

11 The substance of the rich man is the city of his strength, and as a strong wall compassing him about.

12 ^bBefore destruction, the heart of a man is exalted: and before he be glorified, it is humbled.

13 ^cHe that answereth before he heareth, sheweth himself to be a fool, and worthy of confusion.

14 The spirit of a man upholdeth his infirmity: but a spirit that is easily angered, who can bear?

15 A wise heart shall acquire knowledge: and the ear of the wise seeketh instruction.

16 A man's gift enlargeth his way, and maketh him room before princes.

17 The just is first accuser of himself: his friend cometh, and shall search him.

^a Infra, xx. 5.—^b Supra, xi. 2; Eccli. x. 15.

CHAP. XVIII. VER. 1. *Reproach*. True friendship resembles charity, and bears all things. 1 Cor. xiii. 4. Heb. now reads *Thave*, "desire;" instead of *Thuane*, *occasion*, or "pretext," which must have been in the copies of the Sept. and Vulg. C.

VER. 2. *Heart*. Conformable to his passions. C.—Heb. "unless to lay open his heart." He wishes to appear wise, and to justify his wicked designs. H.

VER. 3. *Contemneth* both God and man. Luke xviii. 4. Heb. "is contemned" in his turn. C.

VER. 4. *Man*, who is just and wise. His advice deserves attention. Chap. ix. 5.

VER. 6. *Quarrels*. Heb. "blows." Sept. "death" (ver. 7); which are the usual consequences of quarrels.

VER. 8. *Tongued*. Heb. "calumniator." He pretends to wish well to those of whom he speaks, or else to guard the company against deceit. C.

VER. 9. *Brother*. Like him, as both end in poverty. Chap. x. 4, and xii. 11.

VER. 10. *Name*. Essence, or protection of God. The *rich* depends on his own wealth.

VER. 13. *Heareth* the end of the question. Chap. i. 5.

VER. 14. *Infirmity* of the flesh. Matt. xxvi. 41.—*That is*. Theodot. "is wounded, who shall support?"

VER. 18. *Lot*. Chap. xvi. 33. Sept. "silence." C.—But Grabe substitutes "lot." H.

VER. 19. *Judgments* of many are more deserving of credit. Heb. "a brother offended, is like a strong place, and their quarrels," &c. They are not easily reconciled. C.

VER. 21. *Love it* and speak well or ill, shall receive accordingly. Matt. xii. 37.

18 The lot suppresseth contentions, and determineth even between the mighty.

19 A brother that is helped by his brother, is like a strong city: and judgments *are* like the bars of cities.

20 Of the fruit of a man's mouth shall his belly be satisfied: and the offspring of his lips shall fill him.

21 Death and life are in the power of the tongue: they that love it, shall eat the fruits thereof.

22 He that hath found a good wife, hath found a good thing, and shall receive a pleasure from the Lord. He that driveth away a good wife, driveth away a good thing: but he that keepeth an adulteress, is foolish and wicked.

23 The poor will speak with supplications, and the rich will speak roughly.

24 A man amiable in society, shall be more friendly than a brother.

CHAP. XIX.

BBETTER is the poor man, that walketh in his simplicity, than a rich man that is perverse in his lips, and unwise.

2 "Where there is no knowledge of the soul, there is no good: and he that is hasty with his feet shall stumble.

3 The folly of a man supplanteth his steps: and he fretteth in his mind against God.

4 Riches make many friends: but from the poor man, even they whom he had, depart.

5 "A false witness shall not be unpunished: and he that speaketh lies, shall not escape.

6 Many honour the person of him that is mighty, and are friends of him that giveth gifts.

7 The brethren of the poor man hate him: moreover also his friends have departed far from him.

He that followeth after words only, shall have nothing.

8 But he that possesseth a mind, loveth his own soul, and he that keepeth prudence, shall find good things.

9 A false witness shall not be unpunished: and he that speaketh lies, shall perish.

10 Delicacies are not seemly for a fool: nor for a servant to have rule over princes.

11 The learning of a man is known by patience: and his glory is to pass over wrongs.

^c Eccli. xi. 8.—^d Infra, xxi. 16.—^e Dan. xlii. 61.

VER. 22. *Good wife*. *Good* is not in Heb., but should be understood, as it is expressed in Sept. of Complut. (C.) and Alex. H.—*He that*, &c., occurs not in Heb., Sixtus V., &c. But it is found in Sept. and Arab. The Syriac omits the last sentence.—*Wicked*. S. Aug. had frequently asserted that a divorce was only of counsel: but this he retracted, when he reflected on this text. Ret. i. 19.—In case of divorce, the Fathers still permit not a second marriage, that the parties may be reconciled. They enjoin the husband to put away only such as are incorrigible. S. Aug. *Adul.* ii. 3. C.

VER. 24. *Brother*. The ties of nature are not so strong as those of friendship. C.—Heb. "a man that hath friends must show himself friendly; and there is a friend that sticketh closer than a brother." Prot. H.

CHAP. XIX. VER. 1. *Rich*, is not in Heb., Sept. Compl., or S. Jerom. C.—But as there is no antithesis between a poor man and a fool, it ought to be inserted, as it is in the Syriac, which reads, "than he who is perverse in his ways, though he be rich." The MS. 2, confirms "ways." Kennicott.

VER. 2. *Soul*. Wholesome and spiritual. Heb. "the soul or life is not good."

VER. 3. *Fretteth*. Lit. "burneth." Sept. "blameth." Heb. "his heart rageth against the Lord." H.—Thus Adam tacitly laid the blame on him, as all those do who excuse themselves on account of their temper, habits, stars, the violence of temptation, &c. C.

VER. 8. *Mind*. Heb. "heart," intelligence. Chap. xv. 32.—*Loveth*. This does not contradict the gospel (John xii. 25); as those who refrain from what the soul would crave to its own detriment, truly love it.

VER. 10. *Fool*. He would eat them so as to prejudice his health.—*Princees*. Chap. xxx. 21.

VER. 11. *Wrongs*. The wise man is not vindictive or punctilious.

12 As the roaring of a lion, so also is the anger of a king: and his cheerfulness as the dew upon the grass.

13 A foolish son is the grief of his father: and a wrangling wife is like a roof continually dropping through.

14 House and riches are given by parents: but a prudent wife is properly from the Lord.

15 Slothfulness casteth into a deep sleep, and an idle soul shall suffer hunger.

16 He that keepeth the commandment, keepeth his own soul: but he that neglecteth his own way, shall die.

17 He that hath mercy on the poor, lendeth to the Lord: and he will repay him.

18 Chastise thy son, despair not: but to the killing of him set not thy soul.

19 He that is impatient, shall suffer damage: and when he shall take away, he shall add another thing.

20 Hear counsel, and receive instruction, that thou mayest be wise in the latter end.

21 There are many thoughts in the heart of a man: but the will of the Lord shall stand firm.

22 A needy man is merciful: and better is the poor than the lying man.

23 The fear of the Lord is unto life: and he shall abide in the fulness without being visited with evil.

24 *The slothful hideth his hand under his arm-pit, and will not so much as bring it to his mouth.

25 *The wicked man being scourged, the fool shall be wiser: but if thou rebuke a wise man, he will understand discipline.

26 He that afflicteth his father, and chaseth away his mother, is infamous and unhappy.

27 Cease not, O my son, to hear instruction, and be not ignorant of the words of knowledge.

28 An unjust witness scorneth judgment: and the mouth of the wicked devoureth iniquity.

29 Judgments are prepared for scorners: and striking hammers for the bodies of fools.

* Infra, xxvi. 15.—b Infra, xxi. 11.—c Supra, xviii. 4.—d 3 Kings viii. 46; 2 Par. vi. 36.

VER. 12. *Anger.* Is not their dominion enough? Having none to admonish them, they do not perceive their excesses.

VER. 13. *Through.* It cannot be endured long. C.

VER. 14. *Properly.* Sept. "fitted by." H.—Hence the Fathers dissuade marrying with infidels. S. Amb. in Luke xvi.—All good comes from God.

VER. 15. *Hunger.* Both temporal and eternal. C.

VER. 16. *Neglecteth.* Heb. "contemneth." In the law of Moses many transgressions were punished with death, but here that of the soul is meant. C.

VER. 17. *Lendeth.* To receive interest, *fœneratur.* H.—Such usury is lawful, and God will abundantly reward acts of mercy. C.—He engages his word for the poor. S. Aug. in Psal. xxxvi.

VER. 18. *Killing.* Prot. "crying;" or by his complaint be not deterred. H.—Chal. agrees with us.

VER. 19. *Thing.* A child neglected will continue to steal, or to offend (C.); while too much harshness will do no good, but tend to the damage of all parties. H.

VER. 21. *Firm.* Ignorance and weakness cause men to change.

VER. 23. *Life.* Both temporal and eternal. Chap. x. 27. C.—*With evil.* Lit. "the worst," *pessima.* H.—Sixtus V. "by the most wicked one." The devil shall have no power over him.

VER. 24. *Arm-pit.* Or Heb. *tsolêth*, "in the pot," out of which he eats; which shows his negligence.—*Mouth,* to eat. This hyperbole indicates that he is too lazy to take the necessary sustenance. Chap. xxvi. 15. C.—Sept. "in his breast unjustly. Neither will he bring them to his mouth." H.

VER. 25. *Wicked.* Heb. "scoffer." Chastisements have always some good effect either on the sufferer, or on the spectators, who will be cautioned not to imitate what is wrong.

VER. 26. *Infamous.* Heb. "a son of confusion and reproach;" a spend-thrift.

VER. 27. *Not.* Heb. seems to say the reverse. C.—But we may read it with

CHAP. XX.

WINE is a luxurious thing, and drunkenness riotous: whosoever is delighted therewith, shall not be wise.

2 As the roaring of a lion, so also is the dread of a king: he that provoketh him, sinneth against his own soul.

3 It is an honour for a man, to separate himself from quarrels: but all fools are meddling with reproaches.

4 Because of the cold the sluggard would not plough: he shall beg therefore in the summer, and it shall not be given him.

5 *Counsel in the heart of a man is like deep water: but a wise man will draw it out.

6 Many men are called merciful: but who shall find a faithful man?

7 The just that walketh in his simplicity, shall leave behind him blessed children.

8 The king, that sitteth on the throne of judgment, scattereth away all evil with his look.

9 *Who can say: My heart is clean, I am pure from sin?

10 *Diverse weights and diverse measures, both are abominable before God.

11 By his inclinations a child is known, if his works be clean and right.

12 The hearing ear, and the seeing eye, the Lord hath made them both.

13 Love not sleep, lest poverty oppress thee: open thy eyes, and be filled with bread.

14 It is naught, it is naught, saith every buyer: and when he is gone away, then he will boast.

15 There is gold, and a multitude of jewels: but the lips of knowledge are a precious vessel.

16 *Take away the garment of him that is surety for a stranger, and take a pledge from him for strangers.

17 The bread of lying is sweet to a man: but afterwards his mouth shall be filled with gravel.

18 Designs are strengthened by counsels: and wars are to be managed by governments.

Ecclesi. vii. 21; 1 John i. 8.—* Supra, xi. 1; Infra, ver. 23.—f Infra, xxvii. 13.

an interrogation. "Wilt thou cease?" &c. Or the instruction here meant is of a dangerous nature. Prot. "that causeth to err from the words of knowledge."

VER. 29. *Hammers,* (Sym.) "punishments." Sept. See Judg. v. 25. C.

CHAP. XX. VER. 1. *A luxurious thing.* Heb. "a scoffer." Chal. "renders one a scoffer."—*Drunkenness.* Heb. *ssacor*, any strong drink, particularly palm-wine. Intemperance places the strongest obstacles in the way of wisdom. It causes a person to mock at all sacred things, and to be quarrelsome. Chap. xxiii. 29; Eph. v. 18.

VER. 3. *Reproaches.* It is better not to commence a lawsuit, even when we are in the right. Chap. xvii. 11. C.

VER. 5. *Out.* So David discovered the meaning of the Thecuite. 2 Kings xiv. 18.

VER. 6. *Faithful.* Few continue steady to their engagements or friends, whom they will assist to a certain point. In God these two virtues always go together. Psal. lxxxiv. 11. But they are rarely found in men. C.

VER. 9. *Sin.* Prot. "my sin?" We know not when it is remitted. H.—Without a special revelation no one can be secure, 1 John i. 8; Eccles. ix. 1. Bayn. S. Aug. in Psal. cxlix.

VER. 11. *Right.* We may form some judgment of his future conduct from the inclinations which he manifests in his infancy.

VER. 13. *Sleep.* Sept. "back-biting, that thou mayest not be taken off." H.

VER. 14. *Buyer.* This is the common practice; yet it is not without exceptions. S. Aug. (Trin. xiii. 3) observes, that a mountebank having promised to tell what every person had in his heart, many came to the theatre, when he told them that they all wished to buy cheap, and to sell dear. They all applauded the remark. C.

VER. 16. *Strangers.* For whom he has bound himself foolishly. Chap. vi. 1

VER. 18. *Governments.* Or prudence, else the best designs may prove abortive.

19 Meddle not with him that revealeth secrets, and walketh deceitfully, and openeth wide his lips.

20 ^aHe that curseth his father, and mother, his lamp shall be put out in the midst of darkness.

21 The inheritance gotten hastily in the beginning, in the end shall be without a blessing.

22 ^bSay not: I will return evil: wait for the Lord, and he will deliver thee.

23 ^cDiverse weights are an abomination before the Lord: a deceitful balance is not good.

24 ^dThe steps of man are guided by the Lord: but who is the man that can understand his own way?

25 It is ruin to a man to devour holy ones, and after vows to retract.

26 A wise king scattereth the wicked, and bringeth over them the wheel.

27 The spirit of a man is the lamp of the Lord, which searcheth all the hidden things of the bowels.

28 Mercy and truth preserve the king, and his throne is strengthened by clemency.

29 The joy of young men, is their strength: and the dignity of old men, their grey hairs.

30 The blueness of a wound shall wipe away evils: and stripes in the more inward parts of the belly.

CHAP. XXI.

AS the divisions of waters, so the heart of the king is in the hand of the Lord: whithersoever he will, he shall turn it.

2 ^eEvery way of a man seemeth right to himself: but the Lord weigheth the hearts.

3 To do mercy and judgment, pleaseth the Lord more than victims.

4 Haughtiness of the eyes is the enlarging of the heart: the lamp of the wicked is sin.

5 The thoughts of the industrious always bring forth abundance: but every sluggard is always in want.

6 He that gathereth treasures by a lying tongue, is vain and foolish, and shall stumble upon the snares of death.

7 The robberies of the wicked shall be their downfall, because they would not do judgment.

^a Exod. xxi. 17; Lev. xx. 9; Matt. xv. 4.—^b Rom. xii. 17; 1 Thess. v. 15; 1 Pet. iii. 9
^c Supra, ver. 10.—^d Supra, xvi. 2.

VER. 20. *Lamp.* Prosperity, or children.

VER. 21. *Blessing.* It is morally impossible that they should have been acquired justly. Chap. xiii. 11, and xxi. 5.

VER. 22. *Evil.* And revenge myself. This belongs to the Lord. Deut. xxxii. 35. Man would be too favourable to himself, and would also pronounce his own condemnation, as he is also a sinner.

VER. 25. *Ones.* Heb. "the saint or holy thing." H. Chal. "to make a vow for the sanctuary, and afterwards repent;" having acted inconsiderately at first. To attack the persons or relics of the saints, or to plunder what is consecrated to pious uses, will bring on destruction; so also to make vows, and then to seek to evade them, will not pass unpunished. C.

VER. 26. *Wheel.* Or triumphal arch, *fornicem.* Ven. Bede. Jans.—He will make his enemies lie prostrate under his chariot-wheels. 2 Kings xii. 31.

VER. 27. *Lamp.* The breath of life, (Gen. ii. 7,) and the light of man, 1 Cor. ii. 11.

VER. 30. *Evils.* The wicked shall derive benefit from correction.—*Belly.* They shall feel the remorse of conscience, as Chal. seems to indicate. C.—A serious illness often causes people to repent. M.

CHAP. XXI. VER. 1. *It.* Though it be free, and may resist grace or embrace virtue. Isa. xiv. 22; Jer. iii. 14, and vii. 3; Jos. xxiv. 23. C.—Yet God knows how to turn the heart even of a king, so as to preserve his liberty, with the same ease as a gardener brings the streams of water to his plants. M.

VER. 3. *Mercy.* Sept. "justice and truth." H. See Osee vi. 6. M.

8 The perverse way of a man is strange: but as for him that is pure, his work is right.

9 ^fIt is better to sit in a corner of the house-top, than with a brawling woman, and in a common house.

10 The soul of the wicked desireth evil, he will not have pity on his neighbour.

11 ^gWhen a pestilent man is punished, the little one will be wiser: and if he follow the wise, he will receive knowledge.

12 The just considereth seriously the house of the wicked, that he may withdraw the wicked from evil.

13 He that stoppeth his ear against the cry of the poor, shall also cry himself, and shall not be heard.

14 A secret present quencheth anger: and a gift in the bosom, the greatest wrath.

15 It is joy to the just to do judgment: and dread to them that work iniquity.

16 A man that shall wander out of the way of doctrine, shall abide in the company of the giants.

17 He that loveth good cheer, shall be in want: he that loveth wine, and fat things, shall not be rich.

18 The wicked is delivered up for the just: and the unjust for the righteous.

19 ^hIt is better to dwell in a wilderness, than with a quarrelsome and passionate woman.

20 There is a treasure to be desired, and oil in the dwelling of the just: and the foolish man shall spend it.

21 He that followeth justice and mercy, shall find life, justice, and glory.

22 The wise man hath scaled the city of the strong, and hath cast down the strength of the confidence thereof.

23 He that keepeth his mouth and his tongue, keepeth his soul from distress.

24 The proud and the arrogant is called ignorant, who in anger worketh pride.

25 Desires kill the slothful: for his hands have refused to work at all.

26 He longeth and desireth all the day. but he that is just, will give, and will not cease.

27 ⁱThe sacrifices of the wicked are abominable, because they are offered of wickedness.

^e Supra, xvi. 2, and xx. 24.—^f Infra, xxv. 24.—^g Supra, xix. 25.—^h Supra, ver. 9; Eccli. xxv. 23.—ⁱ Supra, xv. 8; Eccli. xxxiv. 21.

VER. 4. *Heart.* Or when it is proud, it causes the eyes to appear so too. C.—*Lamp.* Prot. "ploughing of the wicked is sin." When it is done with a bad motive, out of pride.—Sept. and Vulg. may also mean, "sin is the lamp and exultation of the wicked." H.

VER. 5. *Sluggard.* Heb. "hasty man," as the slothful is ironically styled.

VER. 9. *Top, (domatis,)* as the roofs in Palestine were flat. S. Jer. ad Sun.

VER. 10. *Neighbour.* Sym. "he has no idea of friendship." Sept. "he shall not be treated with mercy by any man." H.

VER. 12. *Evil.* He tries every expedient to save him.—*That.* Sept. "he despises." Sym. "throws down."

VER. 15. *To do judgment.* Or to see it done, while the wicked depend only on the corruption of their judges.

VER. 16. *Giants,* in hell. Chap. xv. 11; Job xxvi. 5; Ezech. xxii. 21.

VER. 17. *Rich.* Economy is constantly recommended. C.

VER. 18. *Righteous.* Many are deterred from wickedness by the punishment of malefactors, whose injuries are frequently irreparable.

VER. 20. *Treasure of provisions.* Temporal blessings were promised as a figure of more lasting ones, which are set before Christians.

VER. 24. *Ignorant.* Heb. "a scoffer." Sept. "pestilent." H.—Such a one is always actuated by pride, when he attempts to turn good advice and religion to ridicule.

VER. 27. *Wickedness.* Heb. "with an evil thought." Mont. Eccli. xxxiv. 24. H.

28 A lying witness shall perish: an obedient man shall speak of victory.

29 The wicked man impudently hardeneth his face: but he that is righteous, correcteth his way.

30 There is no wisdom, there is no prudence, there is no counsel against the Lord.

31 The horse is prepared for the day of battle: but the Lord giveth safety.

CHAP. XXII.

A GOOD name "is better than great riches: and good favour is above silver and gold.

2 The rich and poor have met one another: the Lord is the Maker of them both.

3 The prudent man saw the evil, and hid himself: the simple passed on, and suffered loss.

4 The fruit of humility is the fear of the Lord, riches and glory and life.

5 Arms and swords are in the way of the perverse: but he that keepeth his own soul, departeth far from them.

6 It is a proverb: A young man according to his way, even when he is old, he will not depart from it.

7 The rich ruleth over the poor: and the borrower is servant to him that lendeth.

8 He that soweth iniquity, shall reap evils, and with the rod of his anger he shall be consumed.

9 ^b He that is inclined to mercy, shall be blessed: for of his bread he hath given to the poor.

He that maketh presents, shall purchase victory and honour: but he carrieth away the souls of the receivers.

10 Cast out the scoffer, and contention shall go out with him, and quarrels and reproaches shall cease.

11 He that loveth cleanness of heart, for the grace of his lips shall have the king for his friend.

12 The eyes of the Lord preserve knowledge: and the words of the unjust are overthrown.

13 The slothful man saith: There is a lion without, I shall be slain in the midst of the streets.

14 The mouth of a strange woman is a deep pit: he whom the Lord is angry with, shall fall into it.

15 Folly is bound up in the heart of a child, and the rod of correction shall drive it away.

^a Eccli. vii. 2.

VER. 28. *Obedient.* Attentive, faithful witness, shall speak with triumph; or he who obeys the law shall gain the victory over the devil, &c. Phil. ii. 8.

VER. 31. *Battle.* It was kept for no other purpose by the eastern nations, who used oxen to till the land, asses and camels to carry burdens. Job xxxix. 18; Psal. xix. 8, and xxxii. 17. C.

CHAP. XXII. VER. 1. *Good.* Heb. "a name," or reputation. H.—It is preferable to riches, but not to be compared with virtue, which is the only solid good; and even to be placed above *riches* it must be well grounded. C.—*Favour* with all. H.

VER. 2. *Another.* They stand in need of one another. S. Chrys. hom. 34, in 1 Cor.—They are equal in God's sight, who only values real virtue. He disposes of riches, so that the poor may one day become rich. C.

VER. 6. *It is a proverb,* is added by S. Jerom, to make the sentence more striking.—*It.* He is like a tender plant, (C.) or wax, or a new vessel.

VER. 7. *Servant.* He might be sold, &c. Exod. xxii. 3; Matt. xviii. 25. These laws appear to be severe; but they are founded on wisdom, as nothing impoverishes more than the facility of borrowing.

VER. 8. *Consumed.* Or beaten with the flail of God's anger.

VER. 9. *Is.* Heb. "has a good eye," in opposition to the *evil*, or malicious one. Matt. xx. 15.—*He, &c.,* is not in Heb., nor in the Lat. edit. of Comp. and S. Jer.

VER. 11. *He.* Sept. "the Lord loveth pious hearts. All the irreproachable are acceptable to him. The king feeds with lips," by his just ordinances. H.

VER. 14. *It.* Debauchery resembles hell. Chap. xxiii. 23. C.

VER. 15. *Folly.* Ignorance and innate corruption are corrected by a good education.

16 He that oppresseth the poor, to increase his own riches, shall himself give to one that is richer, and shall be in need.

17 Incline thy ear, and hear the words of the wise: and apply thy heart to my doctrine:

18 Which shall be beautiful for thee, if thou keep it in thy bowels, and it shall flow in thy lips:

19 That thy trust may be in the Lord, wherefore I have also shown it to thee this day.

20 Behold I have described it to thee three manner of ways, in thoughts and knowledge:

21 That I might show thee the certainty, and the words of truth, to answer out of these to them that sent thee.

22 Do no violence to the poor, because he is poor: and do not oppress the needy in the gate:

23 Because the Lord will judge his cause: and will afflict them that have afflicted his soul.

24 Be not a friend to an angry man, and do not walk with a furious man:

25 Lest perhaps thou learn his ways, and take scandal to thy soul.

26 Be not with them that fasten down their hands, and that offer themselves sureties for debts:

27 For if thou have not wherewith to restore, what cause is there that he should take the covering from thy bed?

28 Pass not beyond the ancient bounds which thy fathers have set.

29 Hast thou seen a man swift in his work? he shall stand before kings, and shall not be before those that are obscure.

CHAP. XXIII.

WHEN thou shalt sit to eat with a prince, consider diligently what is set before thy face:

2 And put a knife to thy throat, if it be so that thou have thy soul in thy own power.

3 Be not desirous of his meats, in which is the bread of deceit.

4 Labour not to be rich: but set bounds to thy prudence.

^b Eccli. xxxi. 28.

VER. 17. *Incline.* Thus Solomon concludes his discourse (chap. xxiv. 23) in the same manner as he began it, to chap. x. Some commence the third book of Proverbs in this place; others, chap. xxv. C.

VER. 18. *Lips.* Out of the abundance of the heart the mouth speaketh. H.

VER. 20. *Ways.* Repeatedly. Boss. T. 2 Cor. xii. 8; Amos i. 11. C.—Prot. "have not I written to thee excellent things in counsels and knowledge?"

VER. 21. *Sent.* Sept. "are sent to thee." Thou mayest become a teacher, (H.) or give satisfaction to thy parents, who have sent thee to my school. C.

VER. 25. *Soul.* By imitating him, or by falling a victim to his rage.

VER. 26. *Hands.* Engaging to stand bond. H. Chap. vi. 1.—Such a one might be required to pay the debt. Chap. xx. 16.

VER. 29. *Obscure.* By industry he shall raise himself to notice. H.—Kings employ those who are most active. C.

CHAP. XXIII. VER. 1. *Sit.* Saul sat at table, and the custom of lying down was adopted only a little while before the captivity. It was recent among the Romans. C.

VER. 2. *Throat.* Restrain intemperance and talkativeness. Eccli. xxxi. 12. Sept. "stretch forth thy hand, knowing that thou must prepare the like; but if thou be more insatiable, (3) desire not his meats, for he has them of a deceitful life."

They cannot afford real happiness, (H.) and to vie with the rich would only reduce thee to poverty. Eccli. xiii. 2. S. Aug. (tr. 47 in Joan.) explains this text of the blessed Eucharist, observing, that we must give our life for our brethren, as Christ did for us. Before communion we must slay the old man, and subdue our passions. C.—*Power.* Prot. "if thou be a man given to appetite."

VER. 3. *Deceit.* Poison. He wishes to discover thy secret.

VER. 4. *Prudence.* Be more solicitous for this than to acquire riches. C—

5 Lift not up thy eyes to riches which thou canst not have: because they shall make themselves wings like those of an eagle, and shall fly towards heaven.

6 Eat not with an envious man, and desire not his meats:

7 Because, like a soothsayer, and diviner, he thinketh that which he knoweth not. Eat and drink, will he say o thee: and his mind is not with thee.

8 The meats which thou hadst eaten, thou shalt vomit up: and shalt lose thy beautiful words.

9 Speak not in the ears of fools: because they will despise the instruction of thy speech.

10 Touch not the bounds of little ones: and enter not into the field of the fatherless:

11 For their near kinsman is strong: and he will judge their cause against thee.

12 Let thy heart apply itself to instruction: and thy ears to words of knowledge.

13 ^aWithhold not correction from a child: for if thou strike him with the rod, he shall not die.

14 Thou shalt beat him with the rod, and deliver his soul from hell.

15 My son, if thy mind be wise, my heart shall rejoice with thee:

16 And my reins shall rejoice, when thy lips shall speak what is right.

17 ^bLet not thy heart envy sinners: but be thou in the fear of the Lord all the day long:

18 Because thou shalt have hope in the latter end, and thy expectation shall not be taken away.

19 Hear thou, my son, and be wise: and guide thy mind in the way.

20 Be not in the feasts of great drinkers, nor in their revellings, who contribute flesh to eat:

21 Because they that give themselves to drinking, and that club together, shall be consumed: and drowsiness shall be clothed with rags.

22 Harken to thy father, that begot thee: and despise not thy mother, when she is old.

23 Buy truth, and do not sell wisdom, and instruction, and understanding.

24 The father of the just rejoiceth greatly: he that hath begotten a wise son, shall have joy with him.

^a Supra, xiii. 24; Eccl. xxx. 1.

Yet this wisdom must be sober. Rom. xii. 3; 1 Tim. vi. 9. Sept. "being poor, do not stretch forth thyself to the rich, but prudently retire." Ver. 2. H.

VER. 5. *Riches.* Sept. "to him, the rich man, he no where appears. He has prepared," &c. H.—*Like.* Heb. "as the eagle, it will fly," &c. H.—We must therefore fix our hearts on more durable goods.

VER. 7. *Like.* Prot. "as he thinketh in his heart, so is he: eat," &c. H.—He is still convinced that his guests will ruin him: or "like one guarding, or trembling for his soul."—*Diviner.* Such endeavour to speak what may come to pass, but are full of anxiety: so the miser's words are contrary to his real sentiments, (C.) as the diviner knows that he is imposing on mankind. H.

VER. 11. *Kinsman.* Heb. *Gal*, "tutor, defendant, or redeemer," the Lord (C.) himself. Lev. xxv. 25.

VER. 16. *Reins.* Inmost affection.

VER. 18. *Thou.* Prot. "surely there is an end." Marg. "reward." H.—The testimony of a good conscience affords the greatest comfort in death. Sept. "if thou observe these things, thou shalt have posterity." Heb. "hopes."

VER. 27. *Pit.* It is difficult to overcome this passion, when once it has got possession of the heart. We must therefore watch over it, and consecrate it invariably to wisdom. Ver. 26.

VER. 29. *Whose father.* S. Jerom has read *ab avi*, instead of *abvi*, (C.) which is an interjection, (Boch,) alas! or it means "trouble." Sept. "drunken-

25 Let thy father and thy mother be joyful, and let her rejoice that bore thee.

26 My son, give me thy heart: and let thy eyes keep my ways.

27 For a harlot is a deep ditch: and a strange woman is a narrow pit.

28 She lieth in wait in the way as a robber, and him whom she shall see unwary, she will kill.

29 Who hath woe? whose father hath woe? who hath contentions; who falls into pits? who hath wounds without cause? who hath redness of eyes?

30 Surely they that pass their time in wine, and study to drink off their cups.

31 Look not upon the wine when it is yellow, when the colour thereof shineth in the glass: it goeth in pleasantly.

32 But in the end, it will bite like a snake, and will spread abroad poison like a basilisk.

33 Thy eyes shall behold strange women, and thy heart shall utter perverse things.

34 And thou shalt be as one sleeping in the midst of the sea, and as a pilot fast asleep when the stern is lost.

35 And thou shalt say: They have beaten me, but I was not sensible of pain: they drew me, and I felt not: when shall I awake, and find wine again?

CHAP. XXIV.

SEEK ^anot to be like evil men, neither desire to be with them:

2 Because their mind studieth robberies, and their lips speak deceits.

3 By wisdom the house shall be built, and by prudence it shall be strengthened.

4 By instruction the store-rooms shall be filled with all precious and most beautiful wealth.

5 A wise man is strong: and a knowing man, stout and valiant.

6 Because war is managed by due ordering: and there shall be safety where there are many counsels.

7 Wisdom is too high for a fool; in the gate he shall not open his mouth.

8 He that deviseth to do evils, shall be called a fool.

9 The thought of a fool is sin: and the detractor is the abomination of men.

^b Infra, xxiv. 1.—^c Supra, xxiii. 17.

ness," (Chal. C.) or "sorrow." Prot.—*Falls.* Sept. "hath sorrows." Heb. "babbling," (Prot. H.) or discontents of mind. C.

VER. 31. *Yellow.* Or bright, as it is said there is only one red wine in Palestine.—*Pleasantly.* Heb. "it goeth right," and is excellent. C.

VER. 33. *Women.* Wine excites to lust. C. See chap. xx. 1.—*Shall.* Sept. "shall these." H.

VER. 35. *Drew.* Chal. "plundered." Sept. "mocked at me."—*Again.* This is the woeful effect of drunkenness, that men are not deterred from it, though they be sensible of its dreadful consequences. M.

CHAP. XXIV. VER. 1. *Like.* Be not allured by their prosperity to imitate them. Psal. xxxvi. 1.

VER. 3. *Wisdom* and virtue, and not by injustice can the house be established.

VER. 7. *High.* Thus the fool excuses himself. But wisdom condescends to our weakness, if we be truly in earnest. Deut. xxxii. 12.—*Mouth.* To defend himself, or to give advice. C.

VER. 9. *Of a fool.* Inasmuch as he is wicked. Though he may have some pious thoughts, he attends not to them. H.—He thinks how he may commit evil, and renders himself hateful. C.—Heb. "a wicked thought is the sin of folly." Sept. "the fool dieth in sins."—*Detractor.* Heb. "scoffer." H.

VER. 11. *Deliver.* The Jews often put people to death without any formal trial, pretending zeal, as they did S. Stephen, &c. Our Saviour rescued the adul-

10 If thou lose hope, being weary in the day of distress, thy strength shall be diminished.

11 ^a Deliver them that are led to death: and those that are drawn to death, forbear not to deliver.

12 If thou say: I have not strength enough: he that seeth into the heart, he understandeth, and nothing deceiveth the keeper of thy soul, and he shall render to a man according to his works.

13 ^b Eat honey, my son, because it is good, and the honeycomb most sweet to thy throat.

14 So also is the doctrine of wisdom to thy soul: which when thou hast found, thou shalt have hope in the end, and thy hope shall not perish.

15 Lie not in wait, nor seek after wickedness in the house of the just, nor spoil his rest.

16 For a just man shall fall seven times, and shall rise again: but the wicked shall fall down into evil.

17 When thy enemy shall fall, be not glad, and in his ruin let not thy heart rejoice:

18 Lest the Lord see, and it displease him, and he turn away his wrath from him.

19 Contend not with the wicked, nor seek to be like the ungodly.

20 For evil men have no hope of things to come, and the lamp of the wicked shall be put out.

21 My son, fear the Lord, and the king: and have nothing to do with detractors.

22 For their destruction shall rise suddenly: and who knoweth the ruin of both?

23 These things also to the wise: ^cIt is not good to have respect to persons in judgment.

24 They that say to the wicked man: Thou art just: shall be cursed by the people, and the tribes shall abhor them.

25 They that rebuke him, shall be praised: and a blessing shall come upon them.

26 He shall kiss the lips, who answereth right words.

27 Prepare thy work without, and diligently till thy ground: that afterward thou mayest build thy house.

28 Be not witness without cause against thy neighbour: and deceive not any man with thy lips.

^a Psal. lxxxi. 4.—^b Infra, xxv. 16, and 27.

teress from such a situation, as Daniel had done Susanna. Yet this text may regard poor debtors. Psal. lxxxi. 4. C.

VER. 12. *I have.* Heb. "behold, we know not this man." Pagn. H.—He is a stranger. But all mankind are brethren, and have a charge to assist one another, even though they be enemies. Eccli. xvii. 12; Exod. xxiii. 4. C.

VER. 13. *Honey.* Of wisdom, which is most delicious. M.

VER. 14. *Thou shalt.* Heb. "yea, it is the last." Mont.—"Then there shall be a reward." Prot.—Thou shalt enjoy old age, or have posterity. C.

VER. 16. *Fall into smaller sins,* (S. Greg. 6, in 2 Reg. 15, &c.) or into disgrace, as *ipul* (H.) rather intimates. Vat. S. Aug. de Civ. Dei, xi. 31.—Both significations agree with the context. See Job v. 27; Matt. xviii. 21. C.—He who is not subject to mortal sin may still be exposed to many failings, and venial sins, which do not deprive him of the title of *just*; whereas the wicked consents to mortal sin from which he riseth not so easily. W.

VER. 18. *From.* To punish thee. C.—Thus will thy thirst of vengeance be disappointed. H.—The Hebrews believed that there was no evil which was not caused by sin: and this was true in some sense. But still God often afflicts his servants, (ver. 16,) as the whole book of Job tends to prove. C.

VER. 21. *Detractors.* Or those who speak ill of God, or the king. C.—Prot. "that are given to change," (H.) and relapses.

VER. 23. *These.* Sept. have an addition, and then our chap. xxx., to ver. 15, after which follows the remainder of this chap., and the first ten verses of the 31st. H.

VER. 26. *Lips.* And be deemed a friend. M.

VER. 27. *House,* and support thy family. Those who attempt to instruct others must first set good example

29 ^dSay not: I will do to him as he hath done to me: I will render to every one according to his work.

30 I passed by the field of the slothful man, and by the vineyard of the foolish man:

31 And behold it was all filled with nettles, and thorns had covered the face thereof, and the stone wall was broken down.

32 Which when I had seen, I laid it up in my heart, and by the example I received instruction.

33 Thou wilt sleep a little, said I, thou wilt slumber a little, thou wilt fold thy hands a little to rest:

34 And poverty shall come to thee as a runner, and beggary as an armed man.

CHAP. XXV.

THESE are also parables of Solomon, which the men of Ezechias, king of Juda, copied out.

2 It is the glory of God to conceal the word, and the glory of kings to search out the speech.

3 The heaven above and the earth beneath, and the heart of kings, is unsearchable.

4 Take away the rust from silver, and there shall come forth a most pure vessel:

5 Take away wickedness from the face of the king, and his throne shall be established with justice.

6 Appear not glorious before the king, and stand not in the place of great men.

7 For it is better that it should be said to thee: Come up hither; than that thou shouldst be humbled before the prince.

8 The things which thy eyes have seen, utter not hastily in a quarrel: lest afterward thou mayest not be able to make amends, when thou hast dishonoured thy friend.

9 Treat thy cause with thy friend, and discover not the secret to a stranger:

10 Lest he insult over thee, when he hath heard it, and cease not to upbraid thee.

Grace and friendship deliver a man: keep these for thyself, lest thou fall under reproach.

11 To speak a word in due time, *is like* apples of gold on beds of silver.

^e Lev. xix. 15; Deut. i. 17, and xvi. 19; Eccli. xlii. 1.—^d Supra, xx. 22.

VER. 28. *Cause,* and necessity. Sept. "be not a false witness against thy fellow-citizen."

VER. 30. *Man.* Those who neglected their land were despised. C.

VER. 32. *Which.* Sept. "at last I repented: I looked forward to receive instruction."

VER. 33. *Said I,* is not in Heb. Chap. vi. 10. C.—Sept. "I will slumber a while," to rest.

CHAP. XXV. VER. 1. *These.* Solomon wrote 3000, and we have only 915 verses extant. C.—*Men.* Isaias, Sobna, &c. C.

VER. 2. *Speech.* The Scriptures will denounce the truth to them, and show them how to reign with justice. We must adore the mysteries of God; but are allowed to examine the secret designs of princes.

VER. 3. *Unsearchable.* Their counsellors must not betray their secrets. Tob. xii. 7.

VER. 5. *Justice.* The wicked in a kingdom resemble rust on silver. C.

VER. 6. *Glorious,* or a boaster. H.—We must not seek the first places. Luke xiv. 10.

VER. 8. *Not.* Sept. "repent when thy friend may reproach thee." H.—*Friend.* A word spoken in haste may expose him to ridicule.

VER. 9. *Stranger.* It sometimes happens that friends fall out; but if either disclose the secret of the other, he will be deemed infamous. C. Jos. con. Ap. 2.—S. Ambrose says of his brother Satyrus, "though we had all things in common, yet the secret of our friends was not so."

VER. 10. *Grace,* &c., is not in Heb. Compl., S. Jerom, &c. But it is in the Sept. "favour and friendship may give liberty; which keep thou for thyself, that thou mayest not be exposed to great shame. But guard thy ways unchangeably." H.—Avoid quarrels.

12 As an ear-ring of gold and a bright pearl, so is he that reproveth the wise, and the obedient ear.

13 *As the cold of snow in the time of harvest, so is a faithful messenger to him that sent him, *for* he refresheth his soul.

14 As clouds, and wind, when no rain followeth, so is the man that boasteth, and doth not fulfil his promises.

15 By patience a prince shall be appeased, ^band a soft tongue shall break hardness.

16 Thou hast found honey, eat what is sufficient for thee, lest being gluttoned therewith thou vomit it up.

17 Withdraw thy foot from the house of thy neighbour, lest having his fill he hate thee.

18 A man that beareth false witness against his neighbour, is *like* a dart and a sword and a sharp arrow.

19 To trust in an unfaithful man in the time of trouble, is like a rotten tooth, and weary foot,

20 And one that looseth his garment in cold weather.

As vinegar upon nitre, so is he that singeth songs to a very evil heart. As a moth doth by a garment, and a worm by the wood: so the sadness of a man consumeth the heart.

21 *If thy enemy be hungry, give him to eat: if he thirst, give him water to drink:

22 For thou shalt heap hot coals upon his head, and the Lord will reward thee.

23 The north wind driveth away rain, as doth a sad countenance a backbiting tongue.

24 *It is better to sit in a corner of the house-top: than with a brawling woman, and in a common house.

25 As cold water to a thirsty soul, so is good tidings from a far country.

* Infra, xxvi. 6.—^b Supra, xv. 1.—^c Rom. xii. 20.—^d Supra, xxi. 9.

26 A just man falling down before the wicked, is as a fountain troubled with the foot and a corrupted spring.

27 As it is not good for a man to eat much honey, ^eso he that is a searcher of majesty shall be overwhelmed by glory

28 As a city that lieth open and is not compassed with walls, so is a man that cannot refrain his own spirit in speaking.

CHAP. XXVI.

AS snow in summer and rain in harvest: so glory is not seemly for a fool.

2 As a bird flying to other places, and a sparrow going here or there: so a curse uttered without cause shall come upon a man.

3 A whip for a horse, and a snaffle for an ass, ^fand a rod for the back of fools.

4 Answer not a fool according to his folly, lest thou be made like him.

5 Answer a fool according to his folly, lest he imagine himself to be wise.

6 *He that sendeth words by a foolish messenger, is lame of feet and drinketh iniquity.

7 As a lame man hath fair legs in vain: so a parable is unseemly in the mouth of fools.

8 As he that casteth a stone into the heap of Mercury, so is he that giveth honour to a fool.

9 As if a thorn should grow in the hand of a drunkard: so is a parable in the mouth of fools.

10 Judgment determineth causes: and he that putteth a fool to silence, appeaseth anger.

11 ^hAs a dog that returneth to his vomit, so is the fool that repeateth his folly.

12 Hast thou seen a man wise in his own conceit? there shall be more hope of a fool than of him.

* Eccl. iii. 22.—^f Supra, xxiii. 13.—^g Supra, xxv. 13.—^h 2 Pet. ii. 22.

VER. 11. *Time*, (Sym.), "on its wheels," (Heb.), flowing smoothly, (C.) or "according to his two faces, is as apples of gold in network of silver."—*Gold*, oranges.—*Beds*. On such the kings of Parthia slept, and these metals were very common under Solomon. 3 Kings x. 27; Est. i. 6. C.

VER. 12. *Bright*. Heb. *eli cothom*, "an ornament of fine gold," (Mont. Prot. H.) may probably denote a collar or ring. The eastern nations wore rings fixed at the top of the ears, and under the nose.

VER. 13. *Harvest*. In June and July, when the heat was most intense, people of quality had snow from Libanus to mix with what they drank. Jer. xviii. 14. C.

VER. 15. *Hardness*. Heb. and Sept. "bones." H.

VER. 16. *Up*. We must moderate the sensual appetite, (M.) and even the study of wisdom, which is compared to honey. Chap. xxiv. 13; Rom. xii. 3; Eccles. vii. 17. C.—We must not be too familiar, ver. 17. Ven. Bede. Cajet.

VER. 17. *Having*. Heb. "being tired of thee." No man is so perfect but he will manifest some defect, and become importunate. C.

VER. 20. *And*. Prot. "as he taketh away a, &c., and as vinegar . . to a heavy heart." H.—The former sentence may be joined with the preceding, as it is improper to deprive a person of his garment, no less than to trust in the faithless; though some would suppose (C.) that this conduct, as well as the mixing of vinegar with nitre, is no less absurd than to attempt to relieve by music those who are extremely afflicted. Eccl. xxii. 6. T.—But Solomon does not speak of such, but only of those who are "heavy;" and we know that music has wonderful efficacy in relieving them. 1 Kings xvi. 17.

VER. 22. *Coals of charity* (S. Chrys. in Rom. xii. 20); or, if he prove obstinate, his punishment will be the greater. Geier.—The former sense is more received. C.

VER. 23. *Rain* (Sym. Prot.); or marg. "bringeth forth rain." H.—But S. Jerom, who lived in the country, knew that this wind was rather dry; and therefore he has abandoned the Sept. "raiseth the clouds." Job xxxvii. 9; Joel ii. 20; Eccl. xviii. 23.—*Tongue*. If the hearers would show their displeasure, detractors would soon be reduced to silence. S. Jer. ad Rust. S. Bern.

VER. 25. *Tidings*. Heb. and Sept. The Vulg. seems rather to speak of a "good messenger."

VER. 26. *Falling into disgrace, or sin, occasions the wicked to exult, as if there were no God or religion.* C.

VER. 27. *Majesty*, viz. of God. For to search into that incomprehensible Majesty, and to pretend to sound the depths of the wisdom of God, is exposing

our weak understanding to be blinded with an excess of light and glory, which it cannot comprehend. Ch.—When the Church proposes to us any mystery, we have only to believe. Heb. "but it is glorious to sound their glory," and see where the wicked end, that we may not envy them. Chap. iii. 31; Psal. xxxvi. 7. C.

CHAP. XXVI. VER. 1. *Glory and power*. A fool in a high office will endanger himself and the public. C.

VER. 2. *As a bird, &c.* The meaning is, that a curse uttered without cause shall do no harm to the person that is cursed, but will return upon him that curseth; as whithersoever a bird flies, it returns to its own nest. Ch.—*Come*. Chal. "shall not come in vain," if it be just, like that of Noe, Josue, &c. Heb. "shall not come" (C.) to the person against whom it is uttered, though God will not hold the curser guiltless, as the Vulg. intimates. H.

VER. 3. *Snaffle*. "Bit," or muzzle, (*camus*,) to prevent the animal from biting. H.—Sept., Arab., &c., "a goad for an ass." But *mothog* denotes a bridle, (Mont. H.) asses being there very large, and commonly used for riding. Chap. xiii. 13. C.

VER. 4. *Answer not a fool, &c.* Viz. so as to imitate him; but only so as to reprove his folly. Ch.—If thou answer at all, (ver. 5,) do it to the purpose, and to prevent others from taking scandal, (C.) as well as to humble the wicked for his good. H.

VER. 8. *Mercury*. The god of travellers, who were wont to throw a stone at the foot of his statue, as the Indians (Vincent. Bellor. 24) and Arabs did. But Sept., &c. give another sense, "as he that bindeth a stone (C.) in the boss of a ring, *σφενδόνη*, (M.) or in a sling," can do no good, but only endanger himself or others, "so," &c. Yet *morgme* is never used elsewhere for a sling, and it means undoubtedly "a heap of stones," (C.) as Mont. substitutes instead of "the sling," in Pagn.—*Honour*, or an office, in which he may do harm. C.

VER. 9. *If*. Heb. "as a thorn goeth up into the," &c. Prot. H.—*Parable*. Sept. "but slavery in the hand of fools" groweth up. H.

VER. 10. *Anger*, and prevents lawsuits. Heb. is variously read and translated. C.—Prot. "the great God, that formed all things, both rewardeth the fool and rewardeth the transgressors." Marg. "a great man grieveth all, and he hireth the fool," &c. Sept. "all the flesh of fools is exposed to many storms, for their excess is punished." H.

VER. 11. *Dog*. This is the only animal which is known to do so. S. Peter uses this comparison to deter any from renouncing the faith; as the Fathers do, to show the misery attending a relapse. C.

13 The slothful man saith: There is a lion in the way, and a lioness in the roads.

14 As the door turneth upon its hinges, so doth the slothful upon his bed.

15 ^aThe slothful hideth his hand under his arm-pit, and it grieveth him to turn it to his mouth.

16 The sluggard is wiser in his own conceit, than seven men that speak sentences.

17 As he that taketh a dog by the ears, so *is* he that passeth by in anger, and meddleth with another man's quarrel.

18 As he is guilty that shooteth arrows and lances unto death:

19 So is the man that hurteth his friend deceitfully: and when he is taken, saith: I did it in jest.

20 When the wood faileth, the fire shall go out: and when the tale-bearer is taken away, contentions shall cease.

21 As coals are to burning coals, and wood to fire, ^bso an angry man stirreth up strife.

22 The words of a tale-bearer *are* as it were simple, but they reach to the innermost parts of the belly.

23 Swelling lips joined with a corrupt heart, are like an earthen vessel adorned with silver dross.

24 An enemy is known by his lips, when in his heart he entertaineth deceit.

25 When he shall speak low, trust him not: because there are seven mischiefs in his heart.

26 He that covereth hatred deceitfully, his malice shall be laid open in the public assembly.

27 He that diggeth a pit, shall fall into it: and he that rolleth a stone, it shall return to him.

28 A deceitful tongue loveth not truth: and a slippery mouth worketh ruin.

CHAP. XXVII.

BOAST not for to-morrow, for thou knowest not what the day to come may bring forth.

2 Let another praise thee, and not thy own mouth: a stranger, and not thy own lips.

3 ^cA stone is heavy, and sand weighty: but the anger of a fool is heavier than them both.

4 Anger hath no mercy: nor fury, when it breaketh forth: and who can bear the violence of one provoked?

5 Open rebuke is better than hidden love.

6 Better are the wounds of a friend, than the deceitful kisses of an enemy.

^a Supra, xix. 24.—^b Supra, xv. 18.—^c Eccli. xxii. 18.—^d Job vi. 7.

7 ^dA soul that is full shall tread upon the honeycomb: and a soul that is hungry shall take even bitter for sweet.

8 As a bird that wandereth from her nest, so is a man that leaveth his place.

9 Ointment and perfumes rejoice the heart: and the good counsels of a friend are sweet to the soul.

10 Thy own friend, and thy father's friend forsake not: and go not into thy brother's house in the day of thy affliction.

Better is a neighbour that is near than a brother afar off.

11 Study wisdom, my son, and make my heart joyful, that thou mayest give an answer to him that reproacheth.

12 The prudent man seeing evil hideth himself: little ones passing on have suffered losses.

13 ^eTake away his garment that hath been surety for a stranger: and take from him a pledge for strangers.

14 He that blesseth his neighbour with a loud voice, rising in the night, shall be like to him that curseth.

15 ^fRoofs dropping through in a cold day, and a contentious woman are alike.

16 He that retaineth her, *is* as he that would hold the wind, and shall call the oil of his right hand.

17 Iron sharpeneth iron, so a man sharpeneth the countenance of his friend.

18 He that keepeth the fig-tree, shall eat the fruit thereof: and he that is the keeper of his master, shall be glorified.

19 As the faces of them that look therein, shine in the water, so the hearts of men are laid open to the wise.

20 Hell and destruction are never filled: ^gso the eyes of men are never satisfied.

21 ^hAs silver is tried in the fining-pot, and gold in the furnace: so a man is tried by the mouth of him that praiseth.

The heart of the wicked seeketh after evils, but the righteous heart seeketh after knowledge.

22 Though thou shouldst bray a fool in the mortar, as when a pestle striketh upon sodden barley, his folly would not be taken from him.

23 Be diligent to know the countenance of thy cattle, and consider thy own flocks:

24 For thou shalt not always have power: but a crown shall be given to generation and generation.

25 The meadows are open, and the green herbs have appeared, and the hay is gathered out of the mountains.

^e Supra, xx. 16.—^f Supra, xix. 13.—^g Eccli. xiv. 9.—^h Supra, xvii. 3.

VER. 14. *Bed*, which he will scarcely leave, though avarice push him forward. 8. Aug. ser. 22, or 164.

VER. 16. *Seven*, or many wise men, who used to speak in a sententious manner. C.—So seven is used, ver. 25.

VER. 17. *Anger*. Heb. "passeth by, and meddleth with a quarrel not to him" pertaining. H.—Such expose themselves foolishly to danger. Great discretion is requisite to reconcile those at variance.

VER. 20. *Faileth*. Heb. Sym. C. "aboundeth, the fire is bright, or flourisheth." Sept. H.

VER. 24. *Lips*. He will speak of what he hates much.

VER. 26. *Deceitfully*. Heb. "in desolation." He will cringe, but when he finds an opportunity, he will discover his evil designs. C.

CHAP. XXVII. VER. 2. *Lips*. All hate affectation and vanity. John v. 51.

VER. 4. *And who*. Sept. "but envy (zeal) beareth nothing." The more we yield to the envious, the more he is offended at our good behaviour.

VER. 6. *Enemy*. Joab slew Amasa, while he kissed him. 2 Kings xx. 9; Matt. xxvi. 48.

VER. 8. *Place*, or vocation, like the prodigal son, Luke xv.

VER. 9. *And*. Sept. add "wine and incense . . . but accidents 'ear the soul." H.

VER. 10. *Affliction*. He will be less compassionate than a tried friend.—*Better*, &c. This daily experience evinces.

VER. 11. *Thou*. Heb. Complut., and Sixtus V., "I may," &c. Sept. "and cast reproaches from thee."

VER. 14. *In the night*. Or "early in the morning," *de nocte*, as the Heb. implies.—*Curseth*. His importunity will be equally displeasing. H.

VER. 16. *Hand*. As it will flow away, such a woman is commonly accorrigible. C.

VER. 17. *Sharpeneth*. Or instructeth.

VER. 19. *Are*. Heb. "to men." Our hearts have all something similar. C.

VER. 20. *Destruction*. Heb. *abde*, or *abdu*, Chap. xv. 11; Apoc. ix. 11. People die, and are plunged in hell daily.—*Eyes*. Avarice and ambition. Eccli. xiv. 9.

VER. 21. *Praiseth*. If he be not puffed up, or if all agree in his praises, we may conclude that they are well founded.

VER. 22. *Mortar*. Such were used by those who could not afford handmills. C.

VER. 23. *Flocks*. John x. 3; Eccli. vii. 24. This may be applied to pastors.

VER. 24. *Generation*. Thou wilt be cited as an example of prudence, if thou hast foreseen the change of thy affairs, and provided for it.

26 *Lambs *are* for thy clothing: and kids for the price of the field.

27 Let the milk of the goats be enough for thy food, and for the necessities of thy house, and for maintenance for thy handmaids.

CHAP. XXVIII.

THE wicked man fleeth, when no man pursueth: but the just, bold as a lion, shall be without dread.

2 For the sins of the land many *are* the princes thereof: and for the wisdom of a man, and the knowledge of those things that are said, the life of the prince shall be prolonged.

3 A poor man that oppresseth the poor, is like a violent shower, which bringeth a famine.

4 They that forsake the law, praise the wicked man: they that keep it, are incensed against him.

5 Evil men think not on judgment: but they that seek after the Lord, take notice of all things.

6 ^bBetter is the poor man walking in his simplicity, than the rich in crooked ways.

7 He that keepeth the law, is a wise son: but he that feedeth gluttons, shameth his father.

8 He that heapeth together riches by usury and loan, gathereth them for him that will be bountiful to the poor.

9 He that turneth away his ears from hearing the law, his prayer shall be an abomination.

10 He that deceiveth the just in a wicked way, shall fall in his own destruction: and the upright shall possess his goods.

11 The rich man seemeth to himself wise: but the poor man that is prudent shall search him out.

12 In the joy of the just there is great glory: when the wicked reign, men are ruined.

13 He that hideth his sins, shall not prosper: but he that shall confess, and forsake them, shall obtain mercy.

14 Blessed is the man that is always fearful: but he that is hardened in mind shall fall into evil.

15 *As* a roaring lion, and a hungry bear, *so is* a wicked prince over the poor people.

16 A prince void of prudence shall oppress many by calumny: but he that hateth covetousness, shall prolong his days.

17 A man that doth violence to the blood of a person, if he flee even to the pit, no man will stay him.

18 He that walketh uprightly, shall be saved: he that is perverse in his ways, shall fall at once.

19 ^cHe that tilleth his ground, shall be filled with bread: but he that followeth idleness, shall be filled with poverty.

* 1 Tim. vi. 8.—^b Supra, xix. 1.—^c Supra, xii. 11; Eccl. xx. 30.

VER. 26. *Field.* If thou wishest to purchase, or to pay the workmen.

VER. 27. *Milk.* We cannot but admire such frugality. Sept. are rather different. C. Ver. 25, "Be careful of the grass in thy field . . . that thou mayest have lambs for thy clothing. Honour the field, that there may be lambs for thee. 27 Son, thou hast from me solid instructions for thy life, and for that of thy servants." H.

CHAP. XXVIII. VER. 1. *Pursueth.* "A crime is its own punishment." Senec. Ep. 93. Lev. xxvi. 36.—*Dread.* Of any thing terrestrial, as long as the object of his love is not attacked. Rom. viii. 35.

VER. 8. *Poor.* It seldom happens that the unjust leave their riches to their children. Chap. xiii. 22; Job xxvii. 16.

VER. 13. *Mercy.* This is true repentance, which enjoins, "not only to bewail past sins, but also to amend." S. Amb 2 Pen. 5.—Sacramental confession

20 A faithful man shall be much praised: ^dbut he that maketh haste to be rich, shall not be innocent.

21 He that hath respect to a person in judgment, doth not well: such a man even for a morsel of bread forsaketh the truth.

22 A man that maketh haste to be rich, and envieth others, is ignorant that poverty shall come upon him.

23 He that rebuketh a man, shall afterward find favour with him, more than he that by a flattering tongue deceiveth him.

24 He that stealeth any thing from his father, or from his mother: and saith, This is no sin, is the partner of a murderer.

25 He that boasteth and puffeth up himself, stirreth up quarrels: but he that trusteth in the Lord, shall be healed.

26 He that trusteth in his own heart, is a fool: but he that walketh wisely, he shall be saved.

27 He that giveth to the poor, shall not want: he that despiseth his entreaty, shall suffer indigence.

28 When the wicked rise up, men shall hide themselves: when they perish, the just shall be multiplied.

CHAP. XXIX.

THE man that with a stiff neck despiseth him that reproveth him, shall suddenly be destroyed: and health shall not follow him.

2 When just men increase, the people shall rejoice: when the wicked shall bear rule, the people shall mourn.

3 A man that loveth wisdom, rejoiceth his father: but he that maintaineth harlots, shall squander away his substance.

4 A just king setteth up the land: a covetous man shall destroy it.

5 A man that speaketh to his friend with flattering and dissembling words, spreadeth a net for his feet.

6 A snare shall entangle the wicked man when he sinneth: and the just shall praise and rejoice.

7 The just taketh notice of the cause of the poor: the wicked is void of knowledge.

8 Corrupt men bring a city to ruin: but wise men turn away wrath.

9 If a wise man contend with a fool, whether he be angry, or laugh, he shall find no rest.

10 Bloodthirsty men hate the upright: but just men seek his soul.

11 A fool uttereth all his mind: a wise man deferreth, and keepeth it till afterwards.

12 A prince that gladly heareth lying words, hath all his servants wicked.

^d Supra, xiii. 11, and xx. 21, and Infra, ver. 22.

was not required of the Jews, but they confessed their sins, when they laid their hands on the victim, &c. Lev. iv., and v. C

VER. 16. *Prudence.* Sept. "riches."

VER. 20. *Innocent.* Unpunished, if he employ fraud. Ver. 22; chap. xiii. 21.

VER. 21. *Forsaketh.* Heb. "oppresseth (Sept. selleth) a man." C.

VER. 22. *Poverty.* Sept. "the merciful shall have power over him." Ver. 8. H.

VER. 28. *Men.* Sept. "the just groan, and all are under apprehensions." C.

CHAP. XXIX. VER. 8. *Corrupt.* Heb. "scoffers," who provoke both God and men.

VER. 9. *Rest;* or bring him to hear reason. C.

VER. 10. *Soul.* They wish to protect the upright. Psal. cxli. 5.

13 ^aThe poor man and the creditor have met one another: the Lord is the enlightener of them both.

14 The king that judgeth the poor in truth, his throne shall be established for ever.

15 ^bThe rod and reproof give wisdom: but the child that is left to his own will, bringeth his mother to shame.

16 When the wicked are multiplied, crimes shall be multiplied: but the just shall see their downfall.

17 Instruct thy son and he shall refresh thee, and shall give delight to thy soul.

18 When prophecy shall fail, the people shall be scattered abroad: but he that keepeth the law, is blessed.

19 A slave will not be corrected by words: because he understandeth what thou sayest, and will not answer.

20 Hast thou seen a man hasty to speak? folly is rather to be looked for, than his amendment.

21 He that nourisheth his servant delicately from his childhood, afterwards shall find him stubborn.

22 A passionate man provoketh quarrels: and he that is easily stirred up to wrath, shall be more prone to sin.

23 ^cHumiliation followeth the proud: and glory shall uphold the humble of spirit.

24 He that is partaker with a thief, hateth his own soul: he heareth one putting him to his oath, and discovereth not.

25 He that feareth man shall quickly fall: he that trusteth in the Lord, shall be set on high.

26 Many seek the face of the prince: but the judgment of every one cometh forth from the Lord.

27 The just abhor a wicked man: and the wicked loathe them that are in the right way.

The son that keepeth the word, shall be free from destruction.

CHAP. XXX.

The wise man thinketh humbly of himself. His prayer, and sentiments upon certain virtues and vices.

THE words of Gatherer, the son of Vomiter. The vision which the man spoke, with whom God is, and who being strengthened by God, abiding with him, said:

2 I am the most foolish of men, and the wisdom of men is not with me.

^a Supra, xxii. 2.—^b Supra, xxiii. 13, and Infra, ver. 17.

VER. 18. *Prophecy*, by the Urim, or by the mouth of prophets, who were in great power and estimation. 3 Kings i. 24, and xii. 23, and 2 Par. xxv. 6, and xxviii. 8. C.—Sept. "There shall be none to explain *the law* to the impious nation." H.

VER. 20. *Amendment*. S. Jerom (ad Evag.) says, after Thucydides: "Ignorance produces confidence, and learning fear."

VER. 24. *Soul*, and exposeth himself to death, though this was only inflicted for stealing a man. Exod. xxi. 16.

VER. 25. *Fall*. Human respects will not long preserve him from sin. C.—Sept. have a double version: "Those who fear and are ashamed of men, shall be thrown down. But he who confideth in the Lord shall rejoice. Impiety overturneth man, while he who trusteth in the Lord shall be saved." Grabe. H.

CHAP. XXX. VER. 1. *Gatherer*, &c., or, as it is in the Latin, *Congregans*, the son of *Vomens*. The Latin interpreter has given us in this place the signification of the Hebrew names, instead of the names themselves, which are in the Hebrew, *Agur, the son of Jakeh*. But whether this Agur be the same person as Solomon, as many think, or a different person, whose doctrine was adopted by Solomon, and inserted among his parables or proverbs, is uncertain. Ch.—De Dieu translates, "The words of him who is recollected the son of obedience."—*Vision*. Heb. *mossa* (H.) generally implies something disagreeable, but here it is put for a collection of moral sentences.—*With*, &c. Heb. also, "to Ithiel, even unto Ithiel and Ucal," (Prot. H.) friends of Agur, (C.) or his children, (M.) or rather Solomon speaks to all the faithful. W.

3 I have not learned wisdom, and have not known the science of saints.

4 Who hath ascended up into heaven, and descended? who hath held the wind in his hands? who hath bound up the waters together as in a garment? who hath raised up all the borders of the earth? what is his name, and what is the name of his son, if thou knowest?

5 ^dEvery word of God is fire-tried: he is a buckler to them that hope in him.

6 ^eAdd not any thing to his words, lest thou be reprov'd and found a liar:

7 Two things I have asked of thee, deny them not to me before I die.

8 Remove far from me vanity, and lying words. Give me neither beggary, nor riches: give me only the necessities of life:

9 Lest perhaps being filled, I should be tempted to deny, and say: Who is the Lord? or being compelled by poverty, I should steal, and forswear the name of my God.

10 Accuse not a servant to his master, lest he curse thee, and thou fall.

11 *There is* a generation that curseth their father, and doth not bless their mother.

12 A generation, that are pure in their own eyes, and yet are not washed from their filthiness.

13 A generation, whose eyes are lofty, and their eyelids lifted up on high.

14 A generation that for teeth hath swords, and grindeth with their jaw teeth, to devour the needy from off the earth, and the poor from among men.

15 The horse-leech hath two daughters that say: Bring, bring.

There are three things that never are satisfied, and the fourth never saith: It is enough.

16 Hell and the mouth of the womb, and the earth which is not satisfied with water: and the fire never saith: It is enough.

17 The eye that mocketh at his father, and that despiseth the labour of his mother in bearing him, let the ravens of the brooks pick it out, and the young eagles eat it.

18 Three things are hard to me, and the fourth I am utterly ignorant of.

^e Job xxii. 29.—^d Psal. xi. 7.—^c Deut. iv. 2, and xii. 32.

VER. 2. *With me*. He speaks of what he could claim of his own, abstracting from the prophetic light. C.—In his humility he supposeth that others are more perfect. The wisest know best their own defects. W.

VER. 4. *Descended*. How then could I acquire such a sublime science? Deut. xxx. 11. C.—Christ alone could impart it, (John iii. 13. H.) who is the perfect wisdom. W.—*Hands*. Sept. "breast." H.—It is no less difficult to fathom the designs of Providence. Some understand the "spirit" of prophecy to be here meant.—*Son*. Sept. "children." But many Greek copies, and all the interpreters, have *Son*, which the Fathers explain of the second person of the blessed Trinity, specified chap. viii. 22. C.

VER. 8. *Words*, which are so opposite to thine. Ver. 5.—*Riches*. The former often prompts men to deceive, the latter to grow proud and forget God.

VER. 10. *Accuse*. Sept. "deliver not" to an idolater. Deut. xxiii. 15. Rabbins.—*Servant*. Add not to his affliction. W.

VER. 15. *The horse-leech*: concupiscences, which hath two daughters that are never satisfied, viz. lust and avarice. Ch.

VER. 16. *Womb*. Sept. "the love of a woman," (H.) a harlot, or rather Heb. "a barren woman."—*Enough*. The more fuel, the brighter the flame. These four similitudes may denote cruelty, lust, avarice, and prodigality (C.); or the first and last may be understood (H.) of envy and ambition. W.

VER. 17. *Labour*. Sept., &c. "old age." Heb. "the obedience or admonition." Those who cursed their parents were sentenced to death. Lev. xx. 6.

VER. 19. *Youth*. Heb. "a virgin." The "conception of a mighty man"

19 The way of an eagle in the air, the way of a serpent upon a rock, the way of a ship in the midst of the sea, and the way of a man in youth.

20 Such also is the way of an adulterous woman, who eateth and wipeth her mouth, and saith: I have done no evil.

21 By three things the earth is disturbed, and the fourth it cannot bear.

22 By a slave when he reigneth: by a fool when he is filled with meat:

23 By an odious woman when she is married: and by a bond-woman when she is heir to her mistress.

24 There are four very little things of the earth, and they are wiser than the wise.

25 The ants, a feeble people, which provide themselves food in the harvest:

26 The rabbit, a weak people, which maketh its bed in the rock:

27 The locust hath no king, yet they all go out by their bands:

28 The stellio supporteth itself on hands, and dwelleth in kings' houses.

29 There are three things, which go well, and the fourth that walketh happily:

30 A lion, the strongest of beasts, who hath no fear of any thing he meeteth:

31 A cock girded about the loins: and a ram: and a king, whom none can resist.

32 There is that hath appeared a fool after he was lifted up on high: for if he had understood, he would have laid his hand upon his mouth.

33 And he that strongly squeezeth the paps to bring out milk, straineth out butter: and he that violently bloweth his nose, bringeth out blood: and he that provoketh wrath, bringeth forth strife.

CHAP. XXXI.

An exhortation to chastity, temperance, and works of mercy: with the praise of a wise woman.

THE words of king Lamuel. The vision wherewith his mother instructed him.

(the Messias. H.) in a virgin," is fitly compared to the flight of an eagle in the air, which leaves no trace behind, and is the most difficult to comprehend. See Jer. xxxi. 22. Univ. Hist. iii. p. 144, note. Isa. vii. 14. Parkhurst in *alm.* H.—Some of the Jews have admitted this explanation. A. Lap.

VER. 23. *Mistress*, and is married to her master.

VER. 27. *Bands*, like an army. When one rises or falls, all do the like. They are so numerous in the East, as to darken the sun and spread destruction. Joel i., and ii. C.

VER. 28. *The stellio*. A kind of house lizard, marked with spots like stars, from whence it has its name. Ch.—Heb. *ssommith*. H.—Others understand "the spider," (Kimchi,) or "monkey." Vat., &c.

VER. 31. *Loins*. It rules, and is even terrible to lions. Pliny, x. 21.—The terms of the original are found no where else, and some understand the horse, the bee, and a soldier in arms. C.—*Whom*. Heb. "and Alkum with him." Mont.—But we know no animal or king of this name; and it may imply, "in the midst of his court," or "assembly." Chal. Some Latin copies read, *Et Rex, nec est qui resistat ei*, (Sext. V.), which is more conformable to the Heb., (C.) and is here translated, though the Vulg. read, *Nec est rex qui*, &c. These four emblems (H.) denote fortitude, chastity, order, and justice.

VER. 32. *Mouth*. Fools ought not to govern. W. C.—Heb. "If thou hast acted foolishly in raising thyself, and if thou hast entertained evil thoughts, put thy hand to thy mouth." H.—Chal. "put not thy," &c. Give not way to pride, or to insolent language. C.

VER. 33. *And*. Heb. "For he who presseth milk." C.—Prot. "Surely the churning of milk bringeth forth butter," &c. H.

CHAP. XXXI. VER. 1. *Lamuel*. This name signifies *God with him*; and is supposed to be one of the names of Solomon. Ch.—*Mother*; Bethsabée, who it seems was inspired, unless she received these maxims from Nathan. Solomon always speaks of her with the utmost respect, as a prudent mother may have

2 What, O my beloved, what, O the beloved of my womb, what, O the beloved of my vows?

3 Give not thy substance to women, and thy riches to destroy kings.

4 Give not to kings, O Lamuel, give not wine to kings: because there is no secret where drunkenness reigneth:

5 And lest they drink and forget judgments, and prevent the cause of the children of the poor.

6 Give strong drink to them that are sad, and wine to them that are grieved in mind:

7 Let them drink, and forget their want, and remember their sorrows no more.

8 Open thy mouth for the dumb, and for the causes of all their children that pass.

9 Open thy mouth, decree that which is just, and do justice to the needy and poor.

10 Who shall find a valiant woman? far, and from the uttermost coasts is the price of her.

11 The heart of her husband trusteth in her, and he shall have no need of spoils.

12 She will render him good, and not evil all the days of her life.

13 She hath sought wool and flax, and hath wrought by the counsel of her hands.

14 She is like the merchant's ship, she bringeth her bread from afar.

15 And she hath risen in the night, and given a prey to her household, and victuals to her maidens.

16 She hath considered a field, and bought it: with the fruit of her hands she hath planted a vineyard.

17 She hath girded her loins with strength, and hath strengthened her arm.

18 She hath tasted, and seen that her traffic is good: her lamp shall not be put out in the night.

19 She hath put out her hand to strong things, and her fingers have taken hold of the spindle.

20 She hath opened her hand to the needy, and stretched out her hands to the poor.

21 She shall not fear for her house in the cold of snow: for all her domestics are clothed with double garments.

the greatest influence over the tender minds of her children. Chap. i. 8, and xxiii. 25.

VER. 3. *Women*. This would destroy thy health, and tend to impoverish the kingdom.—*Kings*, by injustice and ambition. C.

VER. 6. *Drink*. Heb. *ssacor*, particularly palm-wine.—*Are sad*. Heb. "perish," being sentenced to die (Mark xv. 23; Amos ii. 8); or, who grieve and mourn for one deceased. On such occasions no food was prepared in the house, but the friends supplied what was necessary, and went to eat and drink with the afflicted. Eccles. vii. 3.

VER. 7. *More*. Not that intoxication is permitted even to them.

VER. 8. *Pass through life*, or the country. C.—Sept. "Open thy mouth and judge righteously. Render justice to the poor and weak." H.—Doctrine is best received by those who are more ready to hear than to speak. W.

VER. 10. *Who*. The following verses are in alphabetical order. They contain a grand eulogy of Bethsabée, who repented, or of a perfect matron. C.—*Valiant*; industrious.—*Price*. Formerly people bought their wives. C.—*Is*. Heb. "is far above rubies (Prot. H.) or pearls." Lam. iv. 7.

VER. 11. *Spoils*, taken in war. His wife will supply all necessities. Ver. 21.

VER. 13. *Hands*, with skill and industry, (C.) or "willingness." Heb. M.—Ladies of the highest quality formerly employed themselves in this manner, like Penelope.

VER. 14. *Bread*; all that is used for meat and drink. Sept. "riches." Grabe, "livelihood;" βίον. H.

VER. 15. *Night*, or early in the morning, as soon as the night was over; *de nocte*. Heb. "while it is yet night." H.

VER. 16. *Considered*. This conduct is suggested by prudence. C.

VER. 17. *Arm*; working, and making others obey.

VER. 18. *Night*, during a great part of which she will work.

VER. 19. *Strong things*, "becoming" (Sept.) her station. C.

22 She hath made for herself clothing of tapestry : fine linen, and purple, is her covering.

23 Her husband is honourable in the gates, when he sitteth among the senators of the land.

24 She made fine linen, and sold it, and delivered a girdle to the Chanaanite.

25 Strength and beauty are her clothing, and she shall laugh in the latter day.

26 She hath opened her mouth to wisdom, and the law of clemency is on her tongue.

VER. 21. *Domestics.* Heb. "house is clothed in purple," which may be understood of the domestics, though it seems more probably to refer to her husband and children.

VER. 23. *Gates.* Chal. "provinces." The rich were chosen for judges. C.

VER. 24. *The Chanaanite, the merchant ; for Chanaanite, in Hebrew, signifies a merchant.* Ch.—The Phoenicians travelled into all countries. Traffic was not then deemed a discredit even to kings.—*Girdles* were worn both by men and women, and were very costly.

VER. 25. *Clothing :* it is very beautiful, or wisdom and virtue surround her. *Day.* She fears not death, (C.) or future distress of hunger, &c. Jans.

VER. 26. *Tongue.* She is ever bent on doing good. H.

27 She hath looked well on the paths of her house, and hath not eaten her bread idle.

28 Her children rose up, and called her blessed : her husband, and he praised her.

29 Many daughters have gathered together riches, thou hast surpassed them all.

30 Favour is deceitful, and beauty is vain : the woman that feareth the Lord, she shall be praised.

31 Give her of the fruit of her hands : and let her works praise her in the gates.

VER. 28. *Her.* They were best able to judge of her merit.

VER. 30. *Lord.* Hitherto natural qualifications appear : but to these the Christian matron must add sincere piety : and thus Solomon completes the character of his mother, (C.) who had given him such excellent instructions, or of any accomplished woman. Outward beauty soon (H.) decays ; but the fear of God is more deserving of praise. W.

VER. 31. *Gates,* before all the judges (H.) and people. M.—Good works shall be rewarded at God's tribunal, (W.) when the vain worldly beauty shall be covered with confusion. H.—The use of the alphabet herein denotes that we must begin with a moral good life, if we would penetrate the greater mysteries of the Scriptures. S. Jerom. Lam.

ECCLESIASTES.

This Book is called *Ecclesiastes*, or *the preacher*, (in Hebrew, *Cohleth*,) because in it Solomon, as an excellent *preacher*, setteth forth the vanity of the things of this world, to withdraw the hearts and affections of men from such empty toys. Ch.—It is generally supposed that Solomon wrote this after his repentance ; but this is very uncertain. S. Jerom (in chap. xii. 12) informs us that the collectors of the sacred books had some scruple about admitting this ; and Luther speaks of it with great disrespect (Coll. Conviv.) : but the Church has always maintained its authority. See Conc. v. Act 4. Philast. 132. C.—It refutes the false notions of worldlings concerning felicity ; and shows that it consists in the service and fruition of God. W.

CHAPTER I.

The vanity of all temporal things.

THE words of Ecclesiastes, the son of David, king of Jerusalem.

2 Vanity of vanities, said Ecclesiastes : vanity of vanities, and all is vanity.

3 What hath a man more of all his labour, that he taketh under the sun ?

4 One generation passeth away, and another generation cometh : but the earth standeth for ever.

5 The sun riseth and goeth down, and returneth to his place : and there rising again,

6 Maketh his round by the South, and turneth again to the North : the spirit goeth forward, surveying all places round about, and returneth to his circuits.

7 All the rivers run into the sea, yet the sea doth not overflow : unto the place from whence the rivers come, they return to flow again.

8 All things are hard : man cannot explain them by word. The eye is not filled with seeing, neither is the ear filled with hearing.

CHAP. I. VER. 1. *Jerusalem.* This clearly designates Solomon. See ver. 12, and chap. xii. 8.

VER. 2. *Vanities.* Most vain and despicable, (C.) and frustrating the expectations of men. M.

VER. 3. *Labour.* People fight for a mere point ; for such is the earth, compared with the universe. Matt. xvi. 26.

VER. 4. *Ever.* Its substance remains, though the form be changed. C.

VER. 5. *Place daily.* Its annual motion is then mentioned. C.

VER. 6. *Spirit.* The sun, (S. Jer.) which is like the soul of the world, and which some have falsely asserted to be animated ; or rather (C.) the wind is meant, as one rises in different parts of the world when another falls. Pliny, ii. 27. M

9 What is it that hath been ? the same thing that shall be. What is it that hath been done ? the same that shall be done.

10 Nothing under the sun is new, neither is any man able to say : Behold, this is new : for it hath already gone before, in the ages that were before us.

11 There is no remembrance of former things : nor indeed of those things which hereafter are to come, shall there be any remembrance with them that shall be in the latter end.

12 I, Ecclesiastes, was king over Israel, in Jerusalem,

13 And I proposed in my mind to seek and search out wisely concerning all things that are done under the sun. This painful occupation hath God given to the children of men, to be exercised therein.

14 I have seen all things that are done under the sun, and behold all is vanity, and vexation of spirit.

15 The perverse are hard to be corrected, and the number of fools is infinite.

16 I have spoken in my heart, saying : Behold I am become great, and have gone beyond all in wisdom, that

VER. 10. *New.* Such vicissitudes have occurred before, though we must not infer that the world is eternal ; or that there have been many others before this, as Origen would suppose. Prin. iii. 5, &c. C.—Men's souls, which are created daily, are nevertheless of the same sort as Adam's was ; and creatures proceed from others of the same species, which have been from the beginning. S. Tho. p. 1, q. 73. W.

VER. 12. *Israel.* This was the case with none of Solomon's descendants. C.

VER. 14. *Vexation.* Heb. also, "food of wind" (Sym.) ; or "choice of the spirit." Sept. People are eager to become learned, and yet find no satisfaction. H.—All natural things are insufficient to procure felicity. W.

VER. 15. *Perverse.* Habitual and obstinate sinners. C.—*Fools,* who follow

were before me in Jerusalem: and my mind hath contemplated many things wisely, and I have learned.

17 And I have given my heart to know prudence, and learning, and errors, and folly: and I have perceived that in these also there was labour, and vexation of spirit,

18 Because in much wisdom there is much indignation: and he that addeth knowledge, addeth also labour.

CHAP. II.

The vanity of pleasures, riches, and worldly labours.

I SAID in my heart: I will go, and abound with delights, and enjoy good things. And I saw that this also was vanity.

2 Laughter I counted error: and to mirth I said: Why art thou vainly deceived?

3 I thought in my heart, to withdraw my flesh from wine, that I might turn my mind to wisdom, and might avoid folly, till I might see what was profitable for the children of men: and what they ought to do under the sun, all the days of their life.

4 I made me great works, I built me houses, and planted vineyards.

5 I made gardens, and orchards, and set them with trees of all kinds.

6 And I made me ponds of water, to water therewith the wood of the young trees.

7 I got me men-servants, and maid-servants, and had a great family: and herds of oxen, and great flocks of sheep, above all that were before me in Jerusalem:

8 I heaped together for myself silver and gold, and the wealth of kings, and provinces: I made me singing men, and singing women, and the delights of the sons of men, cups and vessels to serve to pour out wine:

9 And I surpassed in riches all that were before me in Jerusalem: my wisdom also remained with me.

10 And whatsoever my eyes desired, I refused them not: and I withheld not my heart from enjoying every pleasure, and delighting itself in the things which I had prepared: and esteemed this my portion, to make use of my own labour.

11 And when I turned myself to all the works which my hands had wrought, and to the labours wherein I had

laboured in vain, I saw in all things vanity, and vexation of mind, and that nothing was lasting under the sun.

12 I passed further to behold wisdom, and errors, and folly, (What is man, said I, that he can follow the King, his Maker?)

13 And I saw that wisdom excelled folly, as much as light differeth from darkness.

14 The eyes of a wise man are in his head: the fool walketh in darkness: and I learned that they were to die both alike.

15 And I said in my heart: If the death of the fool and mine shall be one, what doth it avail me, that I have applied myself more to the study of wisdom? And speaking with my own mind, I perceived that this also was vanity.

16 For there shall be no remembrance of the wise no more than of the fool for ever, and the times to come shall cover all things together with oblivion: the learned dieth in like manner as the unlearned.

17 And, therefore, I was weary of my life, when I saw that all things under the sun are evil, and all vanity, and vexation of spirit.

18 Again I hated all my application, wherewith I had earnestly laboured under the sun, being like to have an heir after me,

19 Whom I know not whether he will be a wise man or a fool, and he shall have rule over all my labours with which I have laboured and been solicitous: and is there any thing so vain?

20 Wherefore I left off, and my heart renounced labouring any more under the sun.

21 For when a man laboreth in wisdom, and knowledge, and carefulness, he leaveth what he hath gotten to an idle man: so this also is vanity, and a great evil.

22 For what profit shall a man have of all his labour, and vexation of spirit, with which he hath been tormented under the sun?

23 All his days are full of sorrows and miseries, even in the night he doth not rest in mind: and is not this vanity?

24 Is it not better to eat and drink, and to show his

^a 3 Kings xii. 4.

^b Prov. xvii. 24; Infra, viii. 1.

the broad road. H.—Heb. and Sept. “the defect cannot be numbered.” We know not to what a height the soul of man might have risen if he had continued faithful.

VER. 17. *Errors*. Sept. “parables and science.” But to discern the mistakes of men is a part of wisdom, (C.) and Grabe substitutes “wanderings,” instead of “parables,” after Theodot., as Heb. *calluth* (H.) means “errors,” (C.) or “folly,” Mont.

VER. 18. *Labour*. He is bound to do more for heaven, as he is convinced of his own defects, and of the strict judgments of God. W.—The more a person knows the more he is convinced of his own ignorance, (C.) and filled with grief, that wisdom should be so much concealed. S. Jer.

CHAP. II. VER. 1. *Delights*. He speaks in the name of libertines, (S. Greg. Dial. iv. 4.) or after his conversion. C.

VER. 2. *Why*. Heb. “What doth that?” Sept. “Why dost thou so?” Immoderate laughter is a sign of folly. Eccli. xxi. 23. C.—“Even spiritual joy is a temptation.” S. Jer.

VER. 3. *Wine*, and to lead a temperate life. C.—Prot. “to give myself unto wine, (yet acquainting mine heart with wisdom,) and to lay hold on folly,” &c. H.—I wished to indulge myself in pleasure, yet so as not to lose the reputation of wisdom. C. Ver. 9. H.

VER. 4. *Works*; palaces, towns, and particularly the temple.

VER. 7. *Family* of slaves, “born in my house,” (Prot.) distinct from those whom I got for money. H.—They were generally procured from foreign nations, as the Hebrews obtained their liberty on the sabbatic year.—*Sheep*. David had the like; but Solomon had also horses. 3 Kings x. 21.

VER. 8. *Silver*, which became, in consequence, of little value.—*Cups and vessels*, (Aq. and Sym.) or “men and women too,” &c. Sept. or “a field and

fields” (C.); or Prot. “as musical instruments, and that of all sorts.” Heb. *asode ussduth*. H.

VER. 9. *Wisdom*, not that which was supernatural, and could not be found amid such delights. Ver. 3; James iii. 17. I knew that all this was vanity. C.

VER. 10. *Labour*. Heb. “and this was my portion of all my labour.” I perceived that I could not thus obtain content. C.—“Thou (O God) hast made us for thyself, and our hearts are restless till they repose in thee.” S. Aug. Conf. i. 1. M.

VER. 12. *What*. Heb. “For what man shall come after the king?” Sept. “after counsel?”—Man’s wisdom compared with God’s is contemptible; though it be preferable to folly. M.

VER. 14. *Darkness* and ignorance. He knows not whither he is going. Prov. iv. 19, and xvii. 24. Wisdom is to be preferred before wealth, &c. C.—*Alike*. Thus worldlings speak, who reflect not on the life to come. W.—In many respects all resemble one another, though their sentence be very different. M.

VER. 15. *Vanity*. This inference was false, (ver. 16,) or my labouring for wisdom was to no purpose. C.—Sept. “I then spoke more in my heart, (for the fool speaks out of his abundance,) since this also is vanity.” H.

VER. 16. *Unlearned*. He answers, (Jans.) or rather continues the objections. Geier. C.

VER. 19. *Solicitous*. We naturally desire to have our plans perfected.

VER. 20. *Off*, in a sort of despair; suggested by worldly wisdom. Religion alone can impart steady principles. C.—Prot. “I went about, to cause my heart to despair of all the labour which I took under the sun;” in the transactions of the world. H.

VER. 21. *Wisdom*. Idle heirs dissipate the possessions, which had been accumulated with such industry. C.

soul good things of his labours? and this is from the hand of God.

25 Who shall so feast and abound with delights as I?

26 God hath given to a man that is good in his sight, wisdom and knowledge, and joy: but to the sinner he hath given vexation, and superfluous care, to heap up and to gather together, and to give it to him that hath pleased God: but this also is vanity, and a fruitless solicitude of the mind.

CHAP. III.

All human things are liable to perpetual changes. We are to rest on God's providence, and cast away fruitless cares.

ALL things have their season, and in their times all things pass under heaven.

2 A time to be born, and a time to die. A time to plant, and a time to pluck up that which is planted.

3 A time to kill, and a time to heal. A time to destroy, and a time to build.

4 A time to weep, and a time to laugh. A time to mourn, and a time to dance.

5 A time to scatter stones, and a time to gather. A time to embrace, and a time to be far from embraces.

6 A time to get, and a time to lose. A time to keep, and a time to cast away.

7 A time to rend, and a time to sew. A time to keep silence, and a time to speak.

8 A time of love, and a time of hatred. A time of war, and a time of peace.

9 What hath man more of his labour?

10 I have seen the trouble, which God hath given the sons of men, to be exercised in it.

11 He hath made all things good in their time, and hath delivered the world to their consideration, so that man cannot find out the work which God hath made from the beginning to the end.

12 And I have known that there was no better thing than to rejoice, and to do well in this life.

13 For every man that eateth and drinketh, and seeth good of his labour, this is the gift of God.

14 I have learned that all the works which God hath made, continue for ever: we cannot add any thing, nor take away from those things which God hath made, that he may be feared.

15 That which hath been made, the same continueth:

VER. 24. *Drink*, using with moderation the things which we have acquired, rather than to be solicitous for more, (W.) which may fall into the hands of an idle heir, who is appointed by God. VER. 26. This may also be the plea of libertines, (C.) who would use freely what he has given. S. Aug. con. Jul. iv. 3.

CHAP. III. VER. 1. *Heaven*, in this world, where alone things change. S. Jer.—The heart must not be attached to any thing created. C.

VER. 5. *Stones*, with a sling, or to render a field useless. 4 Kings iii. 25; Isa. v. 2.

VER. 11. *Consideration*. Lit. "dispute." Heb. and Sept. "heart." H.—Pagn. "He has implanted the desire of immortality in their hearts."

VER. 12. *Well*; virtuously; or, perhaps, as literally, to enjoy himself. VER. 3. C.—Thus thinks the man of pleasure. Isa. xxii. 31. S. Jer.

VER. 13. *God*. He gives peace and plenty; and still more, the grace to use these things, so as to obtain heaven. C.

VER. 14. *Feared*. The order of the seasons, &c. teaches men to adore Providence. S. Jer.—He has arranged every thing, how mutable soever. S. Aug. Conf. i. 6.

VER. 15. *Past*. He causes plants to spring forth afresh. Heb., Sept., &c., "But will God seek after the oppressed?" Here commences another objection. C.

VER. 17. *And then*. Prot. "for there is a time there (ver. 1) for every purpose, and for every work." At the day of judgment all will receive their due. H.

VER. 18. *Beasts*. Another doubt; or suggestion of infidels. S. Greg. Dial. iv. 4.

VER. 19. *Man hath nothing more*, &c., viz. as to the life of the body. Ch.

the things that shall be, have already been: and God restoreth that which is past.

16 I saw under the sun in the place of judgment wickedness, and in the place of justice, iniquity.

17 And I said in my heart: God shall judge both the just and the wicked, and then shall be the time of every thing.

18 I said in my heart concerning the sons of men, that God would prove them, and show them to be like beasts.

19 Therefore the death of man, and of beasts is one, and the condition of them both is equal: as man dieth, so they also die: all things breathe alike, and man hath nothing more than beast: all things are subject to vanity,

20 And all things go to one place: of earth they were made, and into earth they return together.

21 Who knoweth if the spirit of the children of Adam ascend upward, and if the spirit of the beasts descend downward?

22 And I have found that nothing is better than for a man to rejoice in his work, and that this is his portion. For who shall bring him to know the things that shall be after him?

CHAP. IV.

Other instances of human miseries.

ITURNED myself to other things, and I saw the oppressions that are done under the sun, and the tears of the innocent, and they had no comforter: and they were not able to resist their violence, being destitute of help from any.

2 And I praised the dead rather than the living:

3 And I judged him happier than them both, that is not yet born, nor hath seen the evils that are done under the sun.

4 Again I considered all the labours of men, and I remarked that their industries are exposed to the envy of their neighbour: so in this also there is vanity, and fruitless care.

5 The fool foldeth his hands together, and eateth his own flesh, saying:

6 Better is a handful with rest, than both hands full with labour, and vexation of mind.

7 Considering I found also another vanity under the sun:

8 There is but one, and he hath not a second, no child,

VER. 21. *Who knoweth*, &c., viz. *experimentally*; since no one in this life can see a spirit. But as to the spirit of the beasts, which is merely *animal*, and becomes extinct by the death of the beast, who can tell the manner it acts so as to give life and motion, and by death to descend downward, that is, to be no more? Ch.

VER. 22. *After him*. He knows not who shall be his heir, or how soon he may die. None returns from the other world to inform him of what is there transacted. Thus the libertine encourages himself. C.

CHAP. IV. VER. 1. *Any*. God suffereth the innocent to be oppressed for a time, that they may merit a greater reward. Psal. lxxii.

VER. 3. *Born*. It is better to have no existence than to be in eternal misery. Matt. xxvi. 24. But the affliction of the just procureth glory for them. W.—Religion has in view the danger of sin, and the desire of eternal happiness. Rom. vii. 24.

VER. 4. *Industries*, or Heb. "righteous actions." If one be poor, he is in distress; if rich, he is exposed to envy: so that all is vanity. C.

VER. 5. *Flesh*, which he will not labour to sustain (H.); or he repines at his own past misconduct, and at the affluence of others.

VER. 6. *Mind*. These are the words of the slothful, (C.) or of truth. H. Prov. xvii. 1.—The indolent will not observe moderation in the application of this sentence. M.

VER. 9. *Therefore* is not in Heb., &c. The miser had better have some so

no brother, and yet he ceaseth not to labour, neither are his eyes satisfied with riches, neither doth he reflect, saying: For whom do I labour, and defraud my soul of good things? in this also is vanity, and a grievous vexation.

9 It is better, therefore, that two should be together, than one: for they have the advantage of their society:

10 If one fall, he shall be supported by the other: woe to him that is alone, for when he falleth, he hath none to lift him up.

11 And if two lie together, they shall warm one another: how shall one alone be warmed?

12 And if a man prevail against one, two shall withstand him: a threefold cord is not easily broken.

13 Better is a child that is poor and wise, than a king that is old and foolish, who knoweth not to foresee for hereafter.

14 Because out of prison and chains sometimes a man cometh forth to a kingdom: and another born king is consumed with poverty.

15 I saw all men living, that walk under the sun with the second young man, who shall rise up in his place.

16 The number of the people, of all that were before him, is infinite: and they that shall come afterwards, shall not rejoice in him: but this also is vanity, and vexation of spirit.

17 Keep thy foot, when thou goest into the house of God, and draw nigh to hear. *For much better is obedience, than the victims of fools, who know not what evil they do.

CHAP. V.

Caution in words. Vows are to be paid. Riches are often pernicious: the moderate use of them is the gift of God.

SPEAK not any thing rashly, and let not thy heart be hasty to utter a word before God. For God is in heaven, and thou upon earth: therefore let thy words be few.

2 Dreams follow many cares: and in many words shall be found folly.

3 If thou hast vowed any thing to God, defer not to pay it: for an unfaithful and foolish promise displeaseth him: but whatsoever thou hast vowed, pay it:

4 And it is much better not to vow, than after a vow not to perform the things promised.

* 1 Kings xv. 22; Osee vi.

ciety. It is advantageous; though to refrain from its comforts, out of piety, is not blamed. The solitary must be "an angel or a devil." C.

VER. 10. *Fall* into sickness, poverty, or sin. The saints have withdrawn people from the dangers of the world into monasteries, where they may fight together against the devil.

VER. 12. *Cord*. True charity increaseth in strength as it does in number, (S. Jer. W.) though friendship may not admit of more than two persons. H.

VER. 14. *Prison*. The exaltation of Joseph, Mardochei, and Daniel, were remarkable. C.

VER. 15. *Second heir*. M.—They adore the rising (Papinius) more than the setting sun (Plut. Pomp.); and a person is no sooner on the throne than his successor begins to be courted (ver. 16): so inconstant are mortal! C.

VER. 16. *In him*. Many are perfectly unacquainted with the king, who finds so many admirers about his person, and even of these the greatest part begin to be presently disgusted, and wish for another change.

VER. 17. *Keep*. Here many begin the fifth chap., as Solomon alters his style, and gives many important instructions. C.—*For*. Heb. "rather than that fools should offer sacrifice, since they know not that they are doing wrong." Mont.

CHAP. V. VER. 1. *Few*. As none can arrive at the perfect knowledge of God, they should be reserved in speaking of Him. W.

VER. 2. *Folly*. Under anxiety a person is naturally disturbed with dreams, in which some true ideas may present themselves; in like manner, as a great talker will say some things respecting God which may not be reprehensible, though the greatest part of his discourse will be nothing to the purpose. C.

5 Give not thy mouth to cause thy flesh to sin: and say not before the angel: There is no providence: lest God be angry at thy words, and destroy all the works of thy hands.

6 Where there are many dreams, there are many vanities, and words without number: but do thou fear God

7 If thou shalt see the oppressions of the poor, and the violent judgments, and justice perverted in the province, wonder not at this matter: for he that is high hath another higher, and there are others still higher than these.

8 Moreover, there is the king that reigneth over all the land subject to him.

9 A covetous man shall not be satisfied with money: and he that loveth riches, shall reap no fruit from them so this also is vanity.

10 Where there are great riches, there are also many to eat them. And what doth it profit the owner, but that he seeth the riches with his eyes?

11 Sleep is sweet to the labouring man, whether he eat little or much: but the fulness of the rich will not suffer him to sleep.

12 ^bThere is also another grievous evil which I have seen under the sun: riches kept to the hurt of the owner.

13 For they are lost with very great affliction: he hath begotten a son, who shall be in extremity of want.

14 ^cAs he came forth naked from his mother's womb, so shall he return, and shall take nothing away with him of his labour.

15 A most deplorable evil: as he came, so shall he return. What then doth it profit him that he hath laboured for the wind?

16 All the days of his life he eateth in darkness, and in many cares, and in misery, and sorrow.

17 This, therefore, hath seemed good to me, that a man should eat and drink, and enjoy the fruit of his labour, wherewith he hath laboured under the sun, all the days of his life, which God hath given him: and this is his portion.

18 And every man to whom God hath given riches, and substance, and hath given him power to eat thereof, and to enjoy his portion, and to rejoice of his labour: this is the gift of God.

^b Job xx. 20.—^c Job i. 21; 1 Tim. vi. 7.

VER. 3. *Pay it*. Deut. xxiii. Vows must be fulfilled. W.—God requires that we should keep the commandments (Luke x. 28); and if we engage ourselves to perform some work of supererogation, he expects that we should be faithful. To vow is of counsel; but to comply with it is of precept. C.

VER. 5. *Sin*, by making a vow above thy strength, (Chal. Pineda,) or by speaking what may excite the passions. Thaum. Boss.—*Angel* guardian assigned to each one, (W.) or the priest, who took cognizance of vows. C.—*Providence*, or "foresight" in me to avoid the evil. Heb. and Sept. "it is an error," (H.) or sir of ignorance, for which certain victims were specified. Lev. v. 4. C.

VER. 6. *Number*. Those who observe dreams are filled with apprehension. C.—As dreams are vain, so are many words or excuses to evade a vow. Jun. Gro.

VER. 8. *Him*. An appeal may be made to the king, or to God.—Heb. "the king serves, (Mont,) or is served by the field." Prot. H.—All have a mutual dependence on each other, and thus the vanity of men and the order of Providence appear. C.

VER. 10. *Them*. He shows the vanity of the great.

VER. 12. *Owner*. When they are taken away they bring greater sorrow, (C.) and even when present they fill the mind with anxiety. H.

VER. 13. *Affliction*. Heb. "by an evil affair," or accident. C.—*Who*. Heb. "and there is nothing in his hand." H.

VER. 14. *Labour*. All must die in this manner. But it is most afflicting that he was formerly rich, and must leave his son indigent. C.

VER. 16. *Sorrow*. The person whose riches have been taken away had made a bad use of them, (H.) living like a miser. C.

19 For he shall not much remember the days of his life, because God entertaineth his heart with delight.

CHAP. VI.

The misery of the covetous man.

THERE is also another evil, which I have seen under the sun, and that frequent among men:

2 A man to whom God hath given riches, and substance, and honour, and his soul wanteth nothing of all that he desireth: yet God doth not give him power to eat thereof, but a stranger shall eat it up. This is vanity, and a great misery.

3 If a man beget a hundred children, and live many years, and attain to a great age, and his soul make no use of the goods of his substance, and he be without burial: of this man I pronounce, that the untimely born is better than he.

4 For he came in vain, and goeth to darkness, and his name shall be wholly forgotten.

5 He hath not seen the sun, nor known the distance of good and evil:

6 Although he lived two thousand years, and hath not enjoyed good things: do not all make haste to one place?

7 All the labour of man is for his mouth: but his soul shall not be filled.

8 What hath the wise man more than the fool? and what the poor man, but to go thither, where there is life?

9 Better it is to see what thou mayest desire, than to desire that which thou canst not know. But this also is vanity, and presumption of spirit.

10 *He that shall be, his name is already called: and it is known that he is man, and cannot contend in judgment with him that is stronger than himself.

11 There are many words that have much vanity in disputing.

CHAP. VII.

Prescriptions against worldly vanities: mortification, patience, and seeking wisdom.

WHAT needeth a man to seek things that are above him, whereas he knoweth not, what is profitable

* 1 Kings xiii. 14, and 3 Kings xiii. 2.

VER. 19. *Delight*, while he observes due moderation. His life passes away sweetly. C.

CHAP. VI. VER. 2. *Thereof*. The proper use of riches is rare. C.—*Misery*. Riches do not make people happy. W.

VER. 3. *Than he*, since the latter has injured no one, nor experienced any evil in the world, (C.) by his own fault (M.); whereas the miser has both hurt himself and others, and has neglected to make himself friends of the mammon of iniquity.

VER. 4. *He*. The infant, though some explain it of the miser. C.

VER. 7. *Mouth*. We are always providing food. S. Jer.—The rich are wholly bent on pleasure: or the poor cannot get a sufficiency.

VER. 8. *Life*. The wise poor shall be blessed. Heb. "the poor knowing how to walk before the living," (H.) in society, (C.) among the saints. H.

VER. 9. *Know*. Enjoyment has the advantage over hope. Heb. "better is the sight of the eyes than the going of the soul," which denotes her desires. C.—*Presumption*. Heb. "vexation." H.

VER. 11. *Disputing*. Are we better acquainted with nature than former ages? This is another subject of confusion. C.

CHAP. VII. VER. 1. *Above him*. We are intent on things which regard us not, while we neglect the important concerns of heaven. Heb. may be joined with the preceding. C.—Prot. (11) "seeing there are many things which increase vanity, what is man the better? (12) for who knoweth?" &c. H.

VER. 2. *Name*. "It is necessary for the sake of others," (S. Aug. de B. Vid. 22,) particularly for those who have to direct souls. S. Greg. in Ezech. C.—In this second part is shown that felicity is procured by a good life. W.—*Death*. Speaking of the just, for death is the beginning of sorrows to the wicked. C.

VER. 4. *Anger*. That is, correction, or just wrath and zeal against evil, (Ch.) is preferable to a misguided complaisance. Prov. xxvii. 6. C.

for him in his life, in all the days of his pilgrimage, and the time that passeth like a shadow? Or who can tell him what shall be after him under the sun?

2 ^bA good name is better than precious ointments, and the day of death than the day of one's birth.

3 It is better to go to the house of mourning, than to the house of feasting: for in that we are put in mind of the end of all, and the living thinketh what is to come.

4 Anger is better than laughter: because by the sadness of the countenance the mind of the offender is corrected.

5 The heart of the wise is where there is mourning, and the heart of fools where there is mirth.

6 It is better to be rebuked by a wise man, than to be deceived with the flattery of fools.

7 For as the crackling of thorns burning under a pot, so is the laughter of a fool: now this also is vanity.

8 Oppression troubleth the wise, and shall destroy the strength of his heart.

9 Better is the end of a speech than the beginning. Better is the patient man than the presumptuous.

10 Be not quickly angry: for anger resteth in the bosom of a fool.

11 Say not: What thinkest thou is the cause that former times were better than they are now? for this manner of question is foolish.

12 Wisdom with riches is more profitable, and bringeth more advantage to them that see the sun.

13 For as wisdom is a defence, so money is a defence: but learning and wisdom excel in this, that they give life to him that possesseth them.

14 Consider the works of God, that no man can correct whom he hath despised.

15 In the good day enjoy good things, and beware beforehand of the evil day: for God hath made both the one and the other, that man may not find against him any just complaint.

16 These things also I saw in the days of my vanity. A just man perisheth in his justice, and a wicked man liveth a long time in his wickedness.

^b Prov. xxii. 1.

VER. 5. *Mourning*. They submit willingly to correction, (S. Jer.,) or think seriously on the dangers of sin and God's judgments.

VER. 6. *Wise man*. Much prudence is requisite to correct with fruit, and to persuade the sinner that he is under a mistake. C.

VER. 8. *Oppression*. Lit. "calumny." The most perfect can hardly bear it. Heb. "oppression (or calumny of others. C.) will make the wise insane, and a present will ruin the heart." Mont.—Avarice blinds us. H.—Deut. xvi. 19, "A corrupt judge examines ill the truth."

VER. 9. *Speech*. Heb. "thing." The best projects often are seen to fail.—*Beginning*, as the auditor is no longer kept in suspense.—*Presumptuous*. Rashness must not be confounded with courage. C.

VER. 10. *Bosom*, as in its proper place. The wise may feel its impressions, but he immediately makes resistance.

VER. 11. *Foolish*. Men endeavour to excuse themselves by the manners of the age. But there have always been both good and evil. Chap. i. 10. C.

VER. 12. *With*. Heb. also, "above, or much as riches." C.—"These are impediments in the hands of the reprobate, while they promote virtue in the good." S. Amb. Lu. viii. n. 85.—The man who has only wisdom, cannot do as much good as those who are also rich. C.

VER. 13. *Them*. Money may procure necessities for the body (H.); but wisdom gives a long and happy life. Prov. iv. 10; Bar. iii. 28. C.

VER. 14. *Despised*. God never neglects first. Trid. Ses. vi. 11.—He detests sin, and at last abandons the obstinate, though he never fails to offer sufficient graces.

VER. 15. *Complaint*. Prosperity and adversity succeed each other, that we may be neither elated nor dejected too much. S. Bern. Ep. 36.

VER. 16. *Vanity*, during this miserable life.—*Wickedness*. This seemed more incongruous under the old law, when long life was promised to the just. (C. Psal. lxxii. 3; Exod. xx. 12,) though it chiefly regarded heaven. H.

17 Be not over just: and be not more wise than is necessary, lest thou become stupid.

18 Be not overmuch wicked: and be not foolish, lest thou die before thy time.

19 It is good that thou shouldst hold up the just, yea, and from him withdraw not thy hand: for he that feareth God, neglecteth nothing.

20 Wisdom hath strengthened the wise more than ten princes of the city.

21 *For there is no just man upon earth, that doth good, and sinneth not.

22 But do not apply thy heart to all words that are spoken: lest, perhaps, thou hear thy servant reviling thee.

23 For thy conscience knoweth, that thou also hast often spoken evil of others.

24 I have tried all things in wisdom. I have said: I will be wise: and it departed farther from me,

25 Much more than it was: *it is* a great depth; who shall find it out?

26 I have surveyed all things with my mind, to know, and consider, and seek out wisdom, and reason: and to know the wickedness of the fool, and the error of the imprudent:

27 And I have found a woman more bitter than death, who is the hunter's snare, and her heart is a net, and her hands are bands. He that pleaseth God shall escape from her; but he that is a sinner, shall be caught by her.

28 Lo, this have I found, said Ecclesiastes, weighing one thing after another, that I might find out the account,

29 Which yet my soul seeketh, and I have not found it. One man among a thousand I have found, a woman among them all I have not found.

30 Only this I have found, that God made man right, and he hath entangled himself with an infinity of questions. Who is as the wise man? and who hath known the resolution of the word?

CHAP. VIII.

True wisdom is to observe God's commandments. The ways of God are unsearchable.

* 3 Kings viii. 46; 2 Par. vi. 36; Prov. xx. 9; 1 John i. 8.

VER. 17. *Over just*, viz. by an excessive rigour in censuring the ways of God in bearing with the wicked. Ch.—Give not way to scruples, (S. Bern.) nor to self-conceit. Alcuin.—*Become*. Heb. "perish," being oppressed with majesty. Lorin. T. C.

VER. 18. *Overmuch*. No sin can be tolerated. C.—But as all offend in many things, (ver. 21. H.) they are encouraged to rise again with diligence and sorrow.

VER. 19. *From him*. Who is otherwise *withdrawn*, &c. Heb. "take hold of this, and not neglect that: for he who feareth God, will walk with all them." He will avoid all extremes both of virtue and vice. C.—Prot. and Mont. "he shall come forth of them all," and advance towards heaven. H.

VER. 23. *Thy*. We must be satisfied with a good conscience, as we cannot control the thoughts and words of all. S. Amb. Of. i. 1.

VER. 24. *Me*. This is a proof of having made great progress in wisdom, since the half-learned are the most presumptuous. C.

VER. 26. *Reason*. Of all things. In this natural wisdom consists. Sept. "and number."

VER. 27. *Her*. He speaks by experience, (S. Jer.) as none perhaps ever fell more terribly victims of impure love. C.—Though a plurality of wives was then permitted, Solomon did wrong in marrying strangers; and in suffering himself to be deluded by them, so as to erect temples to their respective idols. H.—All the attractions of women are replete with danger, and can only be overcome by God's grace, and by flight. 1 Cor. iv. 8; Prov. vii. 22, and xxii. 14. C.

VER. 29. *Man*. The superior part of the soul rarely thinks of good; but the sensual part always inclines to evil. W.—Solomon found danger from all women, (S. Jer.) and there is none who may not prove fatal to those who are off their guard. C.

VER. 30. *Right*. He fell by his own free-will. S. Aug. de Civ. Dei. xiv. 11.

THE wisdom of a man shineth in his countenance, and the most mighty will change his face.

2 I observe the mouth of the king, and the commandments of the oath of God.

3 Be not hasty to depart from his face, and do not continue in an evil work: for he will do all that pleaseth him:

4 And his word is full of power: neither can any man say to him: Why dost thou so?

5 He that keepeth the commandment, shall find no evil. The heart of a wise man understandeth time and answer.

6 There is a time and opportunity for every business, and great affliction for man:

7 Because he is ignorant of things past, and things to come he cannot know by any messenger.

8 It is not in man's power to stop the spirit, neither hath he power in the day of death, neither is he suffered to rest when war is at hand, neither shall wickedness save the wicked.

9 All these things I have considered, and applied my heart to all the works that are done under the sun. Sometimes one man ruleth over another to his own hurt.

10 I saw the wicked buried: who also, when they were yet living, were in the holy place, and were praised in the city as men of just works: but this also is vanity.

11 For, because sentence is not speedily pronounced against the evil, the children of men commit evils without any fear.

12 But though a sinner do evil a hundred times, and by patience be borne withal, I know from thence that it shall be well with them that fear God, who dread his face.

13 But let it not be well with the wicked, neither let his days be prolonged, but as a shadow let them pass away that fear not the face of the Lord.

14 There is also another vanity, which is done upon the earth. There are just men to whom evils happen, as though they had done the works of the wicked: and there are wicked men, who are as secure, as though they had the deeds of the just: but this also I judge most vain.

15 Therefore I commended mirth, because there was

b Supra, ii. 14.

W.—The great corruption of the world is not, therefore, to be attributed to God Eph. iv. 23. Our first parents were led by curiosity to examine whether the fruit was good, &c., (S. Cyr. Cat. 2, Chal. Boss.) or mankind in general make useless inquiries.—*And he*. Heb. and Sept. "they," &c. C.—*Of the word*. That is, of this obscure and difficult matter, (Ch.) if this sentence have any connexion with the preceding. It is placed at the head of the next chap. in Heb. C.

CHAP. VIII. VER. 1. *Most*. Sept. "he whose face is impudent, shall be hated." The truly wise and virtuous man is always polite and affable. C.

VER. 2. *I*. Prot. add, *counsel thee*, to keep, &c. "Obey the king and God." H. 1 Pet. ii. 17.—Solomon proposes his own example, or speaks in the name of the just.—*God*. The law of Moses, confirmed with an oath, or the engagement to be faithful to the king. 2 Kings v. 3; 1 Par. xxix. 24.

VER. 3. *Face*. This courtiers observe, while many Christians neglect God.—*Work*. Defend not what has been said or done amiss.

VER. 6. *Man*. Solomon often reminds him of his misery. Sept. and Theod. "man is possessed of much knowledge," as they read *dāth* for *rāth*. C.

VER. 8. *Spirit* from leaving the body, or the wind from blowing. There is no quarter given by death; so the wicked cannot escape vengeance.

VER. 11. *Fear*. Thus they abuse the patience of God, and grow worse, because he is good. His time will come. Apoc. xvi. 15; Eccli. v. 4; 2 Pet. iii. 10.

VER. 12. *Face*. If God show such clemency to the wicked, will he disregard his servants? Greek interpreters have read in a different meaning. C.—Sept. "the sinner has done evil from that time, and for a long while," (T.) &c. See S. Jer. ii.

VER. 13. *Let*. Or, Heb. "it shall not," &c. Prot. H.—Faith evinces that the wicked will be punished.—*But*. Heb. "like a shadow." Sept. "under the shade." in prosperity.

no good for a man under the sun, but to eat, and drink, and be merry: and that he should take nothing else with him of his labour in the days of his life, which God hath given him under the sun.

16 And I applied my heart to know wisdom, and to understand the distraction that is upon earth: for there are some that day and night take no sleep with their eyes.

17 And I understood that man can find no reason of all those works of God that are done under the sun: and the more he shall labour to seek, so much the less shall he find: yea, though the wise man shall say, that he knoweth it, he shall not be able to find it.

CHAP. IX.

Man knows not certainly that he is in God's grace. After death, no more work or merit.

ALL these things have I considered in my heart, that I might carefully understand them: There are just men and wise men, and their works are in the hand of God: and yet man knoweth not whether he be worthy of love, or hatred:

2 But all things are kept uncertain for the time to come, because all things equally happen to the just and to he wicked, to the good and to the evil, to the clean and to the unclean, to him that offereth victims, and to him that despiseth sacrifices. As the good is, so also is the sinner: as the perjured, so he also that sweareth truth.

3 This is a very great evil among all things that are done under the sun, that the same things happen to all men: whereby also the hearts of the children of men are filled with evil, and with contempt while they live, and afterwards they shall be brought down to hell.

4 There is no man that liveth always, or that hopeth for this: a living dog is better than a dead lion.

5 For the living know that they shall die, but the dead know nothing more, neither have they a reward any more: for the memory of them is forgotten.

6 Their love also, and their hatred, and their envy, are all perished, neither have they any part in this world, and in the work that is done under the sun.

VER. 15. *No good for a man, &c.* Some commentators think the wise man here speaks in the person of the libertine, representing the objections of these men against Divine Providence, and the inferences they draw from thence, which he takes care afterwards to refute. But it may also be said, that his meaning is to commend the moderate use of the goods of this world, preferably to the cares and solitudes of worldlings, their attachment to vanity and curiosity, and presumptuously diving into the unsearchable ways of Divine Providence. Ch. Chap. ii. 24, and iii. 12; Eccli. xv. C.

VER. 17. *Reason.* We know in general that God does all for his own glory, and for the welfare of his elect. But we cannot account for his treatment of mankind in particular cases. Rom. xi. 33. S. Jer. C.—*Say.* Sept. “speak what thing soever, that he may know he,” &c. H.

CHAP. IX. VER. 1. *Of God.* He seems to treat both alike, so that the just themselves cannot say whether their sufferings be a punishment or a trial. S. Jer. C.—*Knoweth* not certainly, and in an ordinary manner. W.—*Hatred.* Heb. and Sept. “yet love and hatred man knoweth not.” H.—Prosperity or adversity proves nothing. C.

VER. 2. *But.* Heb. joins this with the preceding *not*, “by all that is before them. All things come alike to all, there is one event to,” &c. Prot. H.—*Perjured.* Heb. and Sept. “swearer, so he that fears an oath.” H.

VER. 3. *Evil.* People hence take occasion to indulge in vice, (chap. viii. 14,) though the conduct of God be irreproachable. C.—*Shall.* Heb. “they go to the dead.” H.—Many think that these are the sentiments of the impious.

VER. 4. *There.* Even those who have had the vanity to claim Divine honours, never could persuade themselves that they would escape death. But the just forms a different conclusion from the wicked. He looks upon this life only as a preparation for the other, (Heb. xi. 13; Eph. ii. 19,) while libertines make haste to enjoy the fleeting pleasure. Isa. xxii. 13. To the former death seems desirable.

7 Go then, and eat thy bread with joy, and drink thy wine with gladness: because thy works please God.

8 At all times let thy garments be white, and let not oil depart from thy head.

9 Live joyfully with the wife whom thou lovest, all the days of thy unsteady life, which are given to thee under the sun, all the time of thy vanity: for this is thy portion in life, and in thy labour wherewith thou labourest under the sun.

10 Whatsoever thy hand is able to do, do it earnestly: for neither work, nor reason, nor wisdom, nor knowledge, shall be in hell, whither thou art hastening.

11 I turned me to another thing, and I saw that under the sun, the race is not to the swift, nor the battle to the strong, nor bread to the wise, nor riches to the learned, nor favour to the skilful: but time and chance in all.

12 Man knoweth not his own end: but as fishes are taken with the hook, and as birds are caught with the snare, so men are taken in the evil time, when it shall suddenly come upon them.

13 This wisdom also I have seen under the sun, and it seemed to me to be very great:

14 A little city, and few men in it: there came against it a great king, and invested it, and built bulwarks round about it, and the siege was perfect.

15 Now there was found in it a man poor and wise, and he delivered the city by his wisdom, and no man afterward remembered that poor man.

16 And I said that wisdom is better than strength: how then is the wisdom of the poor man slighted, and his words not heard?

17 The words of the wise are heard in silence, more than the cry of a prince among fools.

18 ^a Better is wisdom than weapons of war: and he that shall offend in one, shall lose many good things.

CHAP. X.

Observations on wisdom and folly; ambition and detraction.

DYING flies spoil the sweetness of the ointment. Wisdom and glory is more precious than a small and short-lived folly.

^a Supra, vii. 20.

(chap. iv. 2, and vi. 3.) to the latter it is a subject of consternation; and he prefers the vilest creature living to the most noble when dead. C.

VER. 5. *Know nothing more*, viz. as to the transactions of this world, in which they have now no part, unless it be revealed to them; neither have they any knowledge or power now of doing any thing to secure their eternal state, (if they have not taken care of it in their lifetime,) nor can they now procure themselves any good, as the living always may do, by the grace of God. Ch.

VER. 7. *God.* Be grateful to him, and make a good use of his benefits, (S. Jer. exp. 2,) or these are the words of libertines. Boss. S. Jer. 1, explicat. C.

VER. 8. *White.* As in times of joy, and among people of quality. Chap. x 17; Prov. xxxi. 23.

VER. 10. *Earnestly.* Live in delights, or perform many good works. Chap. ii. 5.

VER. 11. *All.* Thus it appears to the inattentive, and to the wicked. For Solomon frequently inculcates that Providence directs all wisely. This is a fresh proof of the vanity of all things. C.

VER. 12. *With.* Heb. adds, “evil.” *Net*, (Mont.,) or *hook*. H.—*Them.* They may use precautions; but, without God's aid, they will not succeed. Psal. cxxvi. 1. C.

VER. 14. *And the siege, &c.* Heb. has only “great bulwarks over or against it.” H.

VER. 15. *Afterward*, is not in Heb. The poor man was unnoticed before. C.—Vulg. insinuates that he met with no return of gratitude, which is but too common (H.); and this shows the vanity of the world.

VER. 16. *Heard?* Eccli. xiii. 28. Men are so unjust as to despise wisdom, if it be in a poor man.

VER. 18. *Things.* A woman saved Abela; and Achan almost ruined Isreal.

CHAP. X. VER. 1. *Ointment.* A ny cannot live in it. Pliny, xi. 19.

2 The heart of a wise man is in his right hand, and the heart of a fool is in his left hand.

3 Yea, and the fool, when he walketh in the way, whereas he himself is a fool, esteemeth all men fools.

4 If the spirit of him that hath power, ascend upon thee, leave not thy place: because care will make the greatest sins to cease.

5 There is an evil that I have seen under the sun, as it were by an error proceeding from the face of the prince:

6 A fool set in high dignity, and the rich sitting beneath.

7 I have seen servants upon horses: and princes walking on the ground as servants.

8 He that diggeth a pit, shall fall into it: and he that breaketh a hedge, a serpent shall bite him.

9 He that removeth stones, shall be hurt by them: and he that cutteth trees, shall be wounded by them.

10 If the iron be blunt, and be not as before, but be made blunt, with much labour it shall be sharpened: and after industry shall follow wisdom.

11 If a serpent bite in silence: he is nothing better that backbiteth secretly.

12 The words of the mouth of a wise man are grace: but the lips of a fool shall throw him down headlong.

13 The beginning of his words is folly, and the end of his talk is a mischievous error.

14 A fool multiplieth words. A man cannot tell what hath been before him: and what shall be after him, who can tell him?

15 The labour of fools shall afflict them that know not how to go to the city.

16 Woe to thee, O land, when thy king is a child, and when thy princes eat in the morning.

* Prov. xxvi. 27; Eccli. xxvii. 29.

Hence the smallest faults must be avoided, (C.) and superfluous cares, (S. Greg.) as well as the conversation of the wicked, (Thaumat.) particularly of heretics. S. Aug. con. Fulg. 14. C.—*Wisdom*, or “a small . . . folly is more precious than wisdom,” &c., of the world. 1 Cor. i. 25, and iii. 18.—Heb. “folly spoils things more precious than wisdom.” A small fault is often attended with the worst consequences, (chap. ix. 18,) as David and Roboam experienced. 2 Kings xxiv., and 3 Kings xii. 14. C.—Sept. “a little wisdom is to be honoured above the great glory of foolishness.”

VER. 2. *Hand*, to do well or ill. Deut. i. 39; Jon. iv. 11. Chal.

VER. 3. *Fools*. People judge others by themselves. C.

VER. 4. *Place*. If the devil tempt or persuade thee to sin, repent and humble thyself; or if thou hast offended the great, show submission.

VER. 5. *Prince*, who seems to have been guilty of any indiscretion.

VER. 6. *Rich*. Such were chosen magistrates. Exod. xviii. 21; Prov. xxviii. 16, and xxx. 21.

VER. 9. *Stones*. Landmarks or walls. Prov. xvii. 18.—*Them*. God will punish his injustice, in meddling with another's property.

VER. 10. *Made blunt*. After being repeatedly sharpened, (C.) it will be more difficult to cut with it, and will expose the person to hurt himself, ver. 9. H.—Man, since original sin, is in a similar condition.—*Wisdom*. The wise perform great things even with bad tools. Heb. “wisdom is the best directress.” C.

VER. 11. *Silence*. Prot. “without enchantment, and a babblers is no better.” H.—But he compares the detractor to a serpent, (C.) as he infuses the poison into all who pay attention to him. S. Jer. S. Bern.

VER. 12. *Grace*. Pleasing and instructive. C.

VER. 15. *City*. Being so stupid, that they know not, or will not take the pains to find what is most obvious. C.

VER. 16. *When thy*. Heb. lit. “whose,” *cujus*, as ver. 17. H.—S. Jerom gives two senses to this passage, the literal and the mystical, according to his usual custom. The dominion of young men and of luxurious judges is reprov'd, as well as innovations in matters of religion. Isa. iii. 4.

VER. 17. *Noble*. Royal extraction, and education, afford many advantages, which others who raise themselves to the throne do not enjoy. Heb. “the son of those in white,” (C.) or “of heroes.” Mont.—*Eurim*, (H.) or *Chorim*, seems to have given rise to the word hero. The advantages of birth only make the defects of degenerate children more observable. C.—*Season*. The time was not fixed; but it was deemed a mark of intemperance to eat before noon, when judges ought to have decided causes. Dan. xiii. 7; Acts ii. 15.

17 Blessed is the land, whose king is noble, and whose princes eat in due season for refreshment, and not for riotousness.

18 By slothfulness a building shall be brought down, and through the weakness of hands, the house shall drop through.

19 For laughter they make bread, and wine that the living may feast: and all things obey money.

20 Detract not the king, no not in thy thought; and speak not evil of the rich man in thy private chamber: because even the birds of the air will carry thy voice, and he that hath wings will tell what thou hast said.

CHAP. XI.

Exhortation to works of mercy, while we have time, to diligence in good, and to the remembrance of death and judgment.

CAST thy bread upon the running waters: for after a long time thou shalt find it again.

2 Give a portion to seven, and also to eight: for thou knowest not what evil shall be upon the earth.

3 If the clouds be full, they will pour out rain upon the earth. If the tree fall to the south, or to the north, in what place soever it shall fall, there shall it be.

4 He that observeth the wind, shall not sow: and he that considereth the clouds, shall never reap.

5 As thou knowest not what is the way of the spirit nor how the bones are joined together in the womb of her that is with child: so thou knowest not the works of God, who is the Maker of all.

6 In the morning sow thy seed, and in the evening let not thy hand cease: for thou knowest not which may rather spring up, this or that: and if both together, it shall be the better.

7 The light is sweet, and it is delightful for the eyes to see the sun.

VER. 18. *Through*. If we neglect our own, or others' souls, (H.) in the administration of Church (S. Jer.) or state, all will go to ruin.

VER. 19. *Feast*. As if they were born for this purpose. Phil. iii. 19. C.

VER. 20. *Said*. Pigeons are taught to carry letters in the East, and Solomon alludes to this custom, or he makes use of this hyperbole to show that kings will discover the most secret inclinations by means of spies. We must not speak ill even of those who are worthy of blame. Ver. 16. C.

CHAP. XI. VER. 1. *Waters*. Sow thy seed where it may produce a good crop. C.—Be charitable to all. Luke vi. 30.—Assist those in distress, (C.) even though they may be ungrateful, or unable to make a return. Luke xiv. 12. T.—In this third part we are exhorted to serve God with perseverance. Of all virtues, the works of mercy avail most. Matt. xxv. W.

VER. 2. *Eight*. To as many as thou art able, (C.) especially to those who are of the household of faith, (Gal. vi. 10. H.) whether under the Old or the New Testament, signified by the numbers *seven* and *eight*. W. S. Jer.—*Mandatum accipis octo illis partem dare, fortasse benedictionibus*, (S. Amb. in Luke vi. n. 49,) which intimates that we must apply ourselves to the pursuit of all virtues, as the number *eight* denotes perfection. C.

VER. 3. *If the tree fall*, &c. The state of the soul is unchangeable, when once she comes to heaven or hell: and the soul that departs this life in the state of grace, shall never fall from grace; as on the other side, a soul that dies out of the state of grace, shall never come to it. But this does not exclude a place of temporal punishments for such souls as die in the state of grace: yet not so as to be entirely pure; and therefore they shall be saved, indeed, yet so as by fire. 1 Cor. iii. 13—15. Ch.—After death, none can merit. W.—“He who shall not have cultivated his field, (the soul,) shall after this life experience the fire of purgation, or eternal punishment.” S. Aug. de Gen. con. Man. ii. 20. H.—The souls in purgatory have their names inscribed in heaven, like the ancient saints, who were detained in the bosom of Abraham. C.—They fall, therefore, to the south. Let people dispense their alms to all, as the clouds rain upon the just and unjust, (H.) upon the cultivated and the barren land, and let them do it before death. They know not how soon it may lay them low. C.

VER. 4. *Reap*. Those who are too circumspect in their alms-deeds, will often pass over such as stand in need, (S. Jer.) and people who reflect on the difficulties of a virtuous life, will never begin. S. Greg. 3, Past. xvi., and Mor. xxvii. 5.

VER. 5. *Spirit*. In man, or of the wind. Why then wouldst thou judge of the merit of thy petitioner? or pretend to determine why God has made thee rich, and him poor?

8 If a man live many years, and have rejoiced in them all, he must remember the darksome time, and the many days: which when they shall come, the things past shall be accused of vanity.

9 Rejoice, therefore, O young man, in thy youth, and let thy heart be in that which is good in the days of thy youth, and walk in the ways of thy heart, and in the sight of thy eyes: and know that for all these God will bring thee into judgment.

10 Remove anger from thy heart, and put away evil from thy flesh. For youth and pleasure are vain.

CHAP. XII.

The Creator is to be remembered in the days of our youth: all worldly things are vain: we should fear God, and keep his commandments.

REMEMBER thy Creator in the days of thy youth, before the time of affliction come, and the years draw nigh, of which thou shalt say: They please me not:

2 Before the sun, and the light, and the moon, and the stars be darkened, and the clouds return after the rain:

3 When the keepers of the house shall tremble, and the strong men shall stagger, and the grinders shall be idle in a small number, and they that look through the holes shall be darkened:

4 And they shall shut the doors in the street, when the grinder's voice shall be low, and they shall rise up at the voice of the bird, and all the daughters of music shall grow deaf.

VER. 6. *Better.* Be kind to all during life. Gal. vi. 10. C.—Do good, both in youth and in old age, (W.) lest, if thou shouldst grow remiss, all would be lost. S. Jer.

VER. 8. *And the.* Heb. "for they are many. What comes to pass is vanity." Mont.—Nothing can more effectually repress the love of this world. Eccl. vii. 40.

VER. 9. *Eyes.* He speaks ironically, (C.) or exhorts to spiritual joy and moderation. S. Greg. Mor. 24.

VER. 10. *Anger.* All turbulent passions, and evil or carnal pleasures. S. Jer.

CHAP. XII. VER. 1. *Not.* Prevent old age, to procure a stock of virtues. H.

VER. 2. *Before the sun, &c.* That is, before old age: the effects of which upon all the senses and faculties are described in the following verses under a variety of figures. Ch.—*Rain.* One misery succeeds another, the understanding is darkened, and the senses become dull. C.

VER. 3. *House.* The sides, (S. Jer.), or rather the arms. C.—Some understand prelates, or angels. Thaum.—*And the powers that are in heaven shall be moved.* Mark xiii. 25. H.—*Men.* The arms, (Chal.), or thighs, (Smith,) or those who were formerly the most robust.—*Number.* The rest have been lost, and what remain, are of little service for chewing meat. C.

VER. 4. *Doors.* The lips, (C.) feet, (Chal.), nostrils, (Vat.), or the trachea and pulmonary arteries.—*Bird.* The cock-crowing; or at the least sound their slumbers are broken.—*Deaf.* Heb. "be low." The ears cannot enjoy music, nor can the voice of old people please. 2 Kings xix. 25.

VER. 5. *Way.* They shall walk bent down, and afraid of rough ground.—*Flourish.* Their head shall become white, like the almond-flower. Jer. i. 11.—

5 And they shall fear high things, and they shall be afraid in the way, the almond-tree shall flourish, the locust shall be made fat, and the caper-tree shall be destroyed: because man shall go into the house of his eternity, and the mourners shall go round about in the street.

6 Before the silver cord be broken, and the golden fillet shrink back, and the pitcher be crushed at the fountain, and the wheel be broken upon the cistern,

7 And the dust return into its earth, from whence it was, and the spirit return to God, who gave it.

8 Vanity of vanities, said Ecclesiastes, and all things are vanity.

9 And whereas Ecclesiastes was very wise, he taught the people, and declared the things that he had done: and seeking out, he set forth many parables.

10 He sought profitable words, and wrote words most right, and full of truth.

11 The words of the wise are as goads, and as nails deeply fastened in, which by the counsel of masters are given from one shepherd.

12 More than these, my son, require not. Of making many books there is no end: and much study is an affliction of the flesh.

13 Let us all hear together the conclusion of the discourse. Fear God, and keep his commandments: for this is all man:

14 And all things that are done, God will bring into judgment every error, whether it be good or evil.

Fat. Sept. "heavy."—*Destroyed.* The hair shall fall off. C.—*Eternity.* The body being consigned to the grave, and the soul to the region of spirits, to have no further concern with the transactions of the world. H. Job vii. 9.—*Street.* This custom is often mentioned. Herod. ii. 85. Luke vii. 32.

VER. 7. *It.* Man is composed of two distinct parts; the destination of which we ought never to forget. Thus the objection of infidels (chap. iii. 19) is refuted. C.

VER. 8. *Ecclesiastes.* "The preacher." W.—He returns to his first proposition, and having pushed the objections of free-thinkers as far as possible, shows us what we ought to believe and practise. He establishes the distinction of soul and body, the advantage of instruction, (ver. 11,) without meddling with things too high, (ver. 12,) the obligation of fearing God, (ver. 13,) and future retribution, ver. 14. This is the sum of all sound morality. C.

VER. 10. *Profitable.* Heb. "pleasing." H.

VER. 11. *In the ground,* (H.) to keep a tent in its proper place. He seemed before to have placed the wise on the same level with fools. Chap. vi. 8, 11, and vii. 1. C.

VER. 12. *Not.* I have had experience of all.—*End.* They can teach nothing further. C.—Impious productions abound, while those which promote piety are too scarce.—*Flesh.* It ruins the health.

VER. 13. *All man.* The whole business and duty of man. Ch.—He who does not fear God, deserves not the title of man. He is nothing but vanity. C.

VER. 14. *Error.* Or hidden and secret thing. Ch.—Heb. "with every secret thing," (Prot. H.) "every inadvertency." Sept. Sym. C.

SOLOMON'S CANTICLE OF CANTICLES.

This Book is called the *Canticle of Canticles*, that is to say, the most excellent of all canticles: because it is full of high mysteries, relating to the happy union of Christ and his spouse; which is here begun by love; and is to be eternal in heaven. The spouse of Christ is the Church: more especially as to the happiest part of it, viz. perfect souls, every one of which is his beloved; but above all others, the immaculate and ever blessed Virgin mother. Ch.—The bridegroom is Christ, as God and man. His praises and those of his spouse are recorded by various speakers. All the Holy Scriptures contain spiritual food, but they are not all fit for every person. Heb. v. 13. W.—None, therefore, should dare to peruse this work who has not mastered his passions, having his *conversation in heaven*. H.—The Jews would not allow any to read it before the age of thirty. Orig. and S. Jer.—Some of the Fathers and commentators have even asserted that the mystical sense is the only one which pertains to this book, (Theod. Durham. T.) and it is certainly the true and principal one.—Grotius shows the corruption of his own heart in his impure comments, as Theodorus, of Mopsuesta, is blamed by the second Council of Const. 4. a. 68. The name of *God* never, indeed, occurs; as he is represented under the idea of the bridegroom, &c., and the piece is allegorical. When we meditate on this canticle, we ought to remember the admonition given by the Church in the Mass: "Let hearts be on high" and oh! that all might answer with truth: "We have them to the Lord!"

CHAPTER I.

The spouse aspires to an union with Christ; their mutual love for one another.

LET him kiss me with the kiss of his mouth: for thy breasts are better than wine,

2 Smelling sweet of the best ointments. Thy name is as oil poured out; therefore young maidens have loved thee.

3 Draw me: we will run after thee to the odour of thy ointments. The king hath brought me into his store-rooms: we will be glad and rejoice in thee, remembering thy breasts more than wine: the righteous love thee.

4 I am black, but beautiful, O ye daughters of Jerusalem, as the tents of Cedar, as the curtains of Solomon.

5 Do not consider me that I am brown, because the sun hath altered my colour: the sons of my mother have fought against me, they have made me the keeper in the vineyards: my vineyard I have not kept.

6 Show me, O thou whom my soul loveth, where thou feedest, where thou liest in the mid-day, lest I begin to wander after the flocks of thy companions.

7 If thou know not thyself, O fairest among women, go forth, and follow after the steps of the flocks, and feed thy kids beside the tents of the shepherds.

8 To my company of horsemen, in Pharaoh's chariots, have I likened thee, O my love.

9 Thy cheeks are beautiful as the turtle dove's, thy neck as jewels.

10 We will make thee chains of gold, inlaid with silver.

11 While the king was at his repose, my spikenard sent forth the odour thereof.

CHAP. I. *Canticles.* Heb. *ssir essirim assor Lossolme*, "the Canticle of Canticles, which is for (H.) or according to Solomon," (M.) dictated to him by the Holy Ghost.

VER. 1. *Let.* Heb. *issokni*, (H.) "kiss or instruct me," as if to insinuate that we must raise our thoughts from carnal to spiritual things.—*The.* Heb. "kisses."—*His mouth.* Others I reject. M.—*Breasts.* Heb. also "loves." But the former is the primary signification of (M.) *dodic*. Christ, in his Divine and human nature, is the source of all our good. His graces are manifested. He instructs and feeds us with the truths contained in Scripture, and in tradition, (H.) or in the Old and New Testament. Ven. Bede, &c.—Spiritual delights are to be preferred before all terrestrial ones. T.—*Wine.* All seem to agree that these words are addressed to the bridegroom: which shows that they must be understood in a mystical sense. H.

VER. 2. *Ointments.* The bosom used to be perfumed. Athen. xv. 5, and xv. 14.—*Thy name.* Thou thyself. The preaching of the gospel produced a wonderful change in the world. 2 Cor. ii. 15. C.

VER. 3, 4. *Righteous.* The apostles, and faithful souls, (H.) and all who form a right judgment of things, (M.) having their thoughts, words, and actions composed. T.—*Black.* Or brown. Ver. 5. H.—The Egyptians were of a less fair complexion, and she had been exposed to the sun. Ver. 5. C.—Though outwardly afflicted, the Church is inwardly fair. W.—*Cedar.* Or of the Arabs, who dwelt in tents made of black goats' hair. C.

VER. 5. *Altered.* Heb. "looked upon me," (Prot.), or "darted his rays at me." Mont. H.—The Church of the Gentiles was quite disfigured before Christ chose it. Persecutors afterwards strove to tarnish its beauty, but in vain.—*Vineyard.* My face (C.) and person I have not regarded, while I was attentive to serve others. H.

VER. 6. *Liest.* Heb. "makest thy flock to rest." Prot. H.—*Mid-day.* She represents herself and her beloved as guarding flocks, which were usually driven into some shady place during the heat of the day, when the shepherds took their innocent recreations.—*Wander.* We ought to imitate the solicitude of the spouse, and hide ourselves under the shadow of the cross when we are tempted. Isa. xxv. 4. C.

VER. 7. *If.* Christ comforts his Church. W.—He doubts not of her fidelity. M.—But the very insinuation, which she had made, causes him to give her this sort of rebuke.—*Thyself.* He who is ignorant of himself, must be so likewise of God, (C.) and will be sentenced to feed goats. S. Jer. Ep. 22. ad Eustoc.—*Kids.* Which had been detained at home. They will naturally seek their mothers. All creatures will raise the soul to God. Job xii.—*Shepherds.* Though in the midst of a perverse generation of idolaters and philosophers, the Church will continue steadfast. M.

VER. 8. *Company.* Heb. "mare." Such were preferred, as more gentle and

12 A bundle of myrrh is my beloved to me, he shall abide between my breasts.

13 A cluster of cypress my love is to me, in the vineyards of Engaddi.

14 Behold, thou art fair, O my love, behold thou art fair, thy eyes are as those of doves.

15 Behold, thou art fair, my beloved, and comely. Our bed is flourishing.

16 The beams of our houses are of cedar, our rafters of cypress-trees.

CHAP. II.

Christ caresses his spouse; he invites her to him.

I AM the flower of the field, and the lily of the valleys.

2 As the lily among thorns, so is my love among the daughters.

3 As the apple-tree among the trees of the woods, so is my beloved among the sons. I sat down under his shadow, whom I desired: and his fruit was sweet to my palate.

4 He brought me into the cellar of wine, he set in order charity in me.

5 Stay me up with flowers, compass me about with apples: because I languish with love.

6 His left hand is under my head, and his right hand shall embrace me.

7 I adjure you, O ye daughters of Jerusalem, by the roes, and the harts of the fields, that you stir not up, nor make the beloved to awake, till she please.

8 The voice of my beloved, behold he cometh leaping upon the mountains, skipping over the hills.

swift. C.—*Horsemen.* Prot. "horses." H.—Heb. *suse*. Sept. ἡ ἵππος means also "cavalry," as well as a mare. M.

VER. 9. *As, &c.* Heb. "with rows of jewels, thy neck with chains of gold." Prot.—Sept. here read like the Vulg. *c* instead of *b* before *thurim*, which signifies chains, (ver. 10. H.) as well as turtles. We cannot say that this bird has cheeks. C.—It is an emblem of the Church mourning, and ever true to her beloved, (Orig. &c.) who bestows a variety of graces on different people. 1 Cor. xii. 4. C.

VER. 11. *While.* The Church meditates on his passion and resurrection. W.—*Repose.* Or bed. Thus our Saviour was treated. Matt. xxvi. 7; Luke vii. 37 C.—*Odour.* The virtues of the Church please him. M.

VER. 12. *Abide.* Heb. adds, "all night." Myrrh is a bitter but odoriferous liquor.

VER. 14. *Behold.* Christ praiseth his spouse. W.—*Doves.* Sharp-sighted, and reddish. Gen. xlix. 12. The Holy Ghost came upon Christ in the form of a dove. Matt. iii. 16. We must imitate its simplicity, (Matt. x. 16,) and have a pure and single eye, or intention, (Matt. vi. 22. C.) inviolably to please God. Orig.

VER. 15. *Behold.* The spouse makes a return of praise and thanksgiving for her repose, to Christ. W.—*Flourishing.* Heb. "green." Sept. "shaded." Esth. i. 5.

VER. 16. *Beams.* Prelates.—*Rafters.* Virtuous subjects. M.—*Cypress.* These are both odoriferous and incorruptible.

CHAP. II. VER. 1. *I am.* The spouse compares herself to a lily, as she is the fairest flower on the bed, (C.) or Christ may here speak. W. Isa. xi. 1. Orig.

VER. 2. *Thorns.* The bridegroom enhances the praise of his spouse. The Church, surrounded by infidels and persecutors, maintains her beauty and station. Heretics, &c., are no better than thorns. Orig. C.—The Church excels all other societies. In her communion the innocent are preferred before sinners, and among the former, the blessed Virgin surpasses all.

VER. 3. *As.* The Church praises Christ, resting secure under his protection. W.

VER. 4. *Cellar.* This was not under-ground. C.—*In me.* Heb. "he brought me to the banqueting-house, and his banner over me was love." Prot. H.—He has shown me the greatest tenderness. Only the religion of Christ lays before us our duties to God, to ourselves, and neighbours. C. S. Tho. ii. 2, q. 26. H.

VER. 5. *Flowers.* Heb. "bottles."—*Languish.* Sept. "am wounded." H.—Those who enter upon the paths of virtue are often deprived of consolations. C.—They must support themselves by reflecting on the words and sufferings of Christ. S. Amb. Psal. cxviii. Ser. 5. Boss.

VER. 7. *I.* Christ permits not his Church to be persecuted till she be able to bear it. W.—*Roes.* Sept. "armies and powers;" the angels and apostles, who have spread the gospel through the world.

VER. 8. *The.* Feeling the protection of Christ, the Church preacheth boldly.

9 My beloved is like a roe, or a young hart. Behold he standeth behind our wall, looking through the windows, looking through the lattices.

10 Behold my beloved speaketh to me: Arise, make haste, my love, my dove, my beautiful one, and come.

11 For winter is now past, the rain is over and gone.

12 The flowers have appeared in our land, the time of pruning is come: the voice of the turtle is heard in our land:

13 The fig-tree hath put forth her green figs: the vines in flower yield their sweet smell. Arise, my love, my beautiful one, and come:

14 My dove in the cliffs of the rock, in the hollow places of the wall, show me thy face, let thy voice sound in my ears: for thy voice is sweet, and thy face comely.

15 Catch us the little foxes that destroy the vines: for our vineyard hath flourished.

16 My beloved to me, and I to him who feedeth among the lilies,

17 Till the day break, and the shadows retire. Return: be like, my beloved, to a roe, or to a young hart upon the mountains of Bethel.

CHAP. III.

The spouse seeks Christ. The glory of his humanity.

IN my bed by night I sought him whom my soul loveth: I sought him, and found him not.

2 I will rise, and will go about the city: in the streets and the broad ways I will seek him whom my soul loveth: I sought him, and I found him not.

3 The watchmen who keep the city, found me: Have you seen him, whom my soul loveth?

4 When I had a little passed by them, I found him whom my soul loveth: I held him: and I will not let him

the truth against pagans and heretics. W.—She knows the voice of the Shepherd, (John viii. 47, and x. 2,) and keeps at a distance the wolves in sheep's clothing, or pretended reformers, who would scatter the flock.—*Hills.* She sees him returning in the evening with the utmost speed of a stag, as the Heb. implies. Chap. ii. 9, and viii. 14. C.

VER. 9. *Hart.* (Prov. v. 18,) which is swifter than the dogs. Xenop. Cuneg. —*Wall.* Under the old law Christ was only seen in figure. He manifested himself in the new. Yet our sins separate him from us. Isa. lix. 2. He is concealed in the sacred mysteries, (C.) and his humanity keeps from our sight the glory of his Divinity, which alone can impart full content. S. Amb. S. Bern.—He showed a glimpse of it at his transfiguration, and by his miracles. M.

VER. 10. *Arise.* He sings under the window, to ver. 16.—*My dove,* is taken from the Sept. C.

VER. 11. *Winter.* The rigour and darkness of the old law give place to that of light and love. Orig.—After persecution had ceased, pruning became more necessary. C.

VER. 12. *Pruning.* Prot. “singing of birds.” H.—But the former version is better. Sept., Sym., &c.—*Turtle.* Which returns in spring. Isa. viii. 9. C.—It denotes the preaching of the gospel, (S. Cyr. Ador. 15,) or rather the sighs of a holy soul in exile.

VER. 14. *Rock.* Wild pigeons retire thither. Varro, iii. 7. C.—Holy souls seek protection in the wounds of their Saviour. S. Greg. S. Bern. Ser. 61.—*Wall.* In the Holy Scriptures, which defend the Church. She is brought to light for the edification of all. M.

VER. 15. *Foxes.* They hurt vines, (Theoc. 5,) and denote false prophets. Ezec. xiii. 4. S. Aug. Psal. lxxx.—*For.* Heb. “and our vines of Semadar.” Ver. 13. C.

VER. 16. *Feedeth “his flock.”* Sept. He still retains the fragrant of lilies. As married people are two in one flesh, (Eph. v. 31,) Christ and his Church are irrevocably united. C.

VER. 17. *Bethel.* Or “yield a refreshing air.”—*Bether.* Or the lower Bethoron, near Jerusalem.

CHAP. III. VER. 1. *Bed.* The Church, finding Christ by his own revelation, and not by philosophy, holds him fast. W.—He had delayed coming at the usual hour, to give us to understand that he is not found amid delights, nor in a crowd, but that we must seek him diligently, like Magdalene. John xx. S. Amb. de Isaac.

VER. 3. *City.* To prevent fires, &c. God will require the souls of the flock at the hands of his pastors.

go, till I bring him into my mother's house, and into the chamber of her that bore me.

5 I adjure you, O daughters of Jerusalem, by the roes and the harts of the fields, that you stir not up, nor awake my beloved, till she please.

6 Who is she that goeth up by the desert, as a pillar of smoke of aromatical spices, of myrrh, and frankincense, and of all the powders of the perfumer?

7 Behold threescore valiant ones of the most valiant of Israel, surround the bed of Solomon:

8 All holding swords, and most expert in war: every man's sword upon his thigh, because of fears in the night.

9 King Solomon hath made him a litter of the wood of Libanus:

10 The pillars thereof he made of silver, the seat of gold, the going up of purple: the midst he covered with charity for the daughters of Jerusalem.

11 Go forth, ye daughters of Sion, and see king Solomon in the diadem, wherewith his mother crowned him in the day of his espousals, and in the day of the joy of his heart.

CHAP. IV.

Christ sets forth the graces of his spouse: and declares his love for her.

HOW beautiful art thou, my love, how beautiful art thou! thy eyes are doves' eyes, besides what is hid within. Thy hair is as flocks of goats, which come up from Mount Galaad.

2 Thy teeth as flocks of *sheep*, that are shorn, which come up from the washing, all with twins, and there is none barren among them.

3 Thy lips are as a scarlet lace: and thy speech sweet. Thy cheeks are as a piece of a pomegranate, besides that which lieth hid within.

VER. 5. *I.* The bridegroom (C.) speaks, as chap. ii. 7, (W.) and chap. viii. 4.

VER. 6. *Who.* The female companions of the spouse, (C.) or the bridegroom's friends, (M.) admire her at a distance. Chap. vi. 9, and viii. 5. C.—The converted Gentiles change the desert of the world into a paradise by their good works, which ascend like a perfume. S. Greg.—They admire their own conversion, and proclaim that we must fight for heaven, (W.) and adore Christ, the God-man; imitating all his virtues, (H.) and preaching his gospel. M.

VER. 9. *Litter.* Sept., to conduct his spouse with solemnity; or a *throne*; though it most probably denotes the bridal bed. C.—Heb. *apriun.* Greek, *φάριον.*

VER. 10. *Going.* Prot. “covering of it of purple.” H.—Death must be endured, if necessary, for the sake of the faith, as this is the highest degree of *charity*. W.—He, &c. Heb. “is prepared for the beloved above the,” &c. C.—Prot. and Pagn. “the midst thereof being paved (Mont. set on fire) with love for (Mont. by) the daughters.” H.—The most desirable things adorn the litter, or the Church, that all may come to her, who has God to guide her decisions. M.

VER. 11. *Go.* All are invited to come to Christ, who, in his sacred humanity, which he took of his mother, was crowned in heaven, after his passion. W. S. Greg. Alcuin.—The synagogue *crowned* him with thorns, and gave him the hard *bed* of the cross. S. Bern., S. Anselm, &c.—Bethsabee might live to see the marriage of her son, who owed the crown to her. 3 Kings i. 18; Prov. iv. 3.

CHAP. IV. VER. 1. *How.* Christ again praises the beauty of his Church. W.—The dialogue takes place in the country. H.—From corporal beauty, which is often dangerous, and the portion of the most dissolute, we must raise our minds to spiritual advantages, which the Holy Ghost has here in view.—*Within.* S. Amb. “besides thy taciturnity.” Sept. “silence.” Rabbins, &c., “hair.” Prot. “within thy locks.” Modesty and silence are the best encomium. C.—*Up.* Heb. and Sept. “appear.” Jerusalem was the highest part of the country (H.); and *coming up* and *down* often means no more than coming or going. Judg. xi. 3, and xv. 11. C.—The hair of *goats* in Lycia was beautifully curled. Ælian, xvi. 30.—Women used such false hair. Mart. xii. 45. C.

VER. 2. *Them.* Those who lay aside the old man, and receive baptism, are filled with grace, to bring forth the fruits of virtue. S. Aug. Doct. ii. 6.—Pastors in particular must lay aside worldly cares, and attend to their flocks. M.

VER. 3. *Scarlet.* Preachers of the gospel (S. Greg.) must speak with elegance, and have their lips dyed with the blood of Christ, and purified with coal from the altar. C.—So, if we may use the words of a living critic, who is sometimes accurate, “a commentator ought to study at the foot of his crucifix, and write with ink drawn from the heart of Jesus.” H.—*Pomegranate* Plump and

4 Thy neck is as the tower of David, which is built with bulwarks: a thousand bucklers hang upon it, all the armour of valiant men.

5 Thy two breasts like two young roes that are twins, which feed among the lilies.

6 Till the day break, and the shadows retire, I will go to the mountain of myrrh, and to the hill of frankincense.

7 Thou art all fair, O my love, and there is not a spot in thee.

8 Come from Libanus, my spouse, come from Libanus, come: thou shalt be crowned from the top of Amana, from the top of Sanir and Hermon, from the dens of the lions, from the mountains of the leopards.

9 Thou hast wounded my heart, my sister, my spouse, thou hast wounded my heart with one of thy eyes, and with one hair of thy neck.

10 How beautiful are thy breasts, my sister, my spouse! thy breasts are more beautiful than wine, and the sweet smell of thy ointments above all aromatical spices.

11 Thy lips, my spouse, are as a dropping honeycomb, honey and milk are under thy tongue: and the smell of thy garments, as the smell of frankincense.

12 My sister, my spouse is a garden enclosed, a garden enclosed, a fountain sealed up.

13 Thy plants are a paradise of pomegranates with the fruits of the orchard. Cypress with spikenard,

14 Spikenard and saffron, sweet cane and cinnamon, with all the trees of Libanus, myrrh and aloes, with all the chief perfumes.

15 The fountain of gardens: the well of living waters, which run with a strong stream from Libanus.

16 Arise, O north wind, and come, O south wind, blow through my garden, and let the aromatical spices thereof flow.

ruddy, representing the purity of the Church, and of virgins, who are its "flower," (S. Cyp.) and bring forth the fruits of good works. S. Aug. de Virg.

VER. 4. *Bulwarks.* Heb. *Tholpiuth*, "at the height of the defiles," probably in Libanus, when David conquered Syria. Thalassar, Thelmela, &c., were such "heights."—*Bucklers*, to be used in case of need, or for ornament. Thus the neck of the spouse was adorned with chains and pearls. The Church is this tower, the pillar of truth. 1 Tim. iii.; Matt. xvi. 18. Apostles and prelates are her bucklers.

VER. 6. *Myrrh.* To Calvary, where the fervent will pour forth their prayers, and learn mortification. C.—Christ dwells in mortified and devout minds.

VER. 7. *Thee.* All must be pure before they enter heaven, as the blessed Virgin was on earth, (W.) and the Church is still. Eph. v. 27. C.—Before his departure Christ heaps praises on her.

VER. 8. *Thou.* Heb. "look from."—*Libanus.* So Jerusalem is called. Zac. xi. 3. Ribera. M.—*Amana.* Sept. "faith." By it and charity we must do good. S. Aug. Psal. lxxvii. Amana separates Cilicia from Syria.—*Sanir* is the name given by the Phœnicians to Hermon, (Eus.) beyond the Jordan. 1 Par. v. 23.

VER. 9. *Wounded.* Sym. "given." Sept. Prot. "ravished." Mystic writers suppose that the spouse had been guilty of some negligence; or, on the contrary, that her deportment was most enchanting, bent on God, and on good works. C.—*Sister.* So Assuerus styles himself brother of Esther, xv. 12. Christ died for the unity of his Church. M.

VER. 11. *Lips.* Teachers who accommodate their instructions to the capacity of their audience, (C.) giving *milk* to children. Heb. v. 13. H. 1 Cor. iii. 2. In allusion, perhaps, to this passage, (C.) it was customary to give milk and honey to the new baptized. Tert. Coron.—*Garments.* Which were perfumed, (Gen. xxvii. 17; Psal. xlv. 9.) and imply good works, (2 Cor. v. 3; Rom. xiii. 14. C.) and the external service and prayers of the Church, which ascend like incense. Psal. cxi. 2. M.

VER. 12. *Up.* She is perfectly chaste. Prov. v. 14. The Church excludes from her society all unbelievers and schismatics. The wicked serve to exercise the virtuous. Her pastors explain the Scriptures, the fountains of saving knowledge. C.—Christ is also a fountain. Zac. xiii. 1, and John vii. 37. M.

VER. 14. *Cinnamon.* Very rare. Exod. xxx. 23.—*Libanus*, or "incense." Heb.

CHAP. V.

Christ calls his spouse; she languishes with love: and describes him by his graces.

LET my beloved come into his garden, and eat the fruit of his apple-trees. I am come into my garden, O my sister, my spouse, I have gathered my myrrh, with my aromatical spices: I have eaten the honeycomb with my honey, I have drunk my wine with my milk: eat, O friends, and drink, and be inebriated, my dearly beloved.

2 I sleep, and my heart watcheth: the voice of my beloved knocking: Open to me, my sister, my love, my dove, my undefiled: for my head is full of dew, and my locks of the drops of the nights.

3 I have put off my garment, how shall I put it on? I have washed my feet, how shall I defile them?

4 My beloved put his hand through the key-hole, and my bowels were moved at his touch.

5 I arose up to open to my beloved: my hands dropped with myrrh, and my fingers were full of the choicest myrrh.

6 I opened the bolt of my door to my beloved: but he had turned aside, and was gone. My soul melted, when he spoke: I sought him, and found him not: I called, and he did not answer me.

7 The keepers that go about the city found me: they struck me, and wounded me: the keepers of the walls took away my veil from me.

8 I adjure you, O daughters of Jerusalem, if you find my beloved, that you tell him that I languish with love.

9 What manner of one is thy beloved of the beloved, O thou most beautiful among women? what manner of one is thy beloved of the beloved, that thou hast so adjured us?

10 My beloved is white and ruddy, chosen out of thousands.

VER. 16. *Wind.* At different times. Let all nations be convinced of thy beauty. C.—The Holy Spirit enabled the apostles to convert the world. Nys Rupert.—All temptations, whether proceeding from cruelty or deceit, "make constant souls more grateful to God." W.

CHAP. V. VER. 1. *Apple-trees.* The spouse, submitting to God's will, is content to suffer. W.—She addresses her beloved, and as he had praised her, under the similitude of a delightful garden, she invites him into it. C.—I, &c. Christ again approves of her patience, and invites the saints to congratulate with her. W.—He always hears his Church. Matt. xxviii. 20; Mark xi. 24. C.—The saints had prayed for Christ's coming; and accordingly (Isa. lviii. 9) he takes flesh of the most pure virgin. S. Athan. Synop.—*Comb.* Sept. "bread."—*Milk.* Chal. "white wine." But (C.) milk and wine may be taken together. Clem. Pæd. i. 6. —The chaste delights of retired and penitent souls are thus described (C.): *Dulciores sunt lacrymæ orantium quam gaudia theatrorum* S. Aug. Psal. cxxviii. "The tears of penitents are the wine of angels, because in them is the odour of life." S. Bern. Ser. 30.

VER. 2. *Dew.* This denotes imperfect Christians, who remain, indeed, attached to the head, but are a disgrace to it, by their scandalous lives. S. Aug. tr. 57 in John. S. Greg. C.—Such was the state of many in the days of Luther, who accordingly joined the first reformers. See Philips' Life of Card. Pole, p. 364. H.—*Nights.* Christ knocks by his inspirations and chastisements, and he is better heard in the night of tribulation. Apoc. iii. 20. C.

VER. 3. *Garment.* By this is designated the tunic, which was undermost. H.—*Feet.* People in that climate had their feet bare in the house, and even on journeys only wore sandals: so that frequent washing was requisite. Gen. xviii. 4, and 1 Tim. v. 10. These excuses were vain, and Christ would not regard them. Matt. xxv. 1; Luke xii. 35. Theod. C.—The care of souls brings on many external occupations, which contemplative men would decline. S. Greg. M.

VER. 4. *Touch.* Heb. "were moved for him."—Grace moves us to begin and prosecute good works. S. Greg. Nyssen. Theod.—Christ gives it more abundantly, to make the champions of the Church contend with adversity. M.

VER. 8. *Love.* She seems insensible to the insults received. C.—The Church prays to the saints on earth, and in heaven. M.

VER. 10. *Ruddy.* Or shining. The Divine and human nature, or the conception and sufferings of Christ, are thus described. C.—The spouse gives this admirable description of her beloved. H.

11 His head *is as* the finest gold : his locks *as* branches of palm-trees, black as a raven.

12 His eyes as doves upon brooks of waters, which are washed with milk, and sit beside the plentiful streams.

13 His cheeks are as beds of aromatical spices set by the perfumers. His lips are as lilies dropping choice myrrh.

14 His hands *are* turned, *and as* of gold, full of hyacinths. His belly *as* of ivory, set with sapphires.

15 His legs as pillars of marble, that are set upon bases of gold. His form as of Libanus, excellent as the cedars.

16 His throat most sweet, and he is all lovely : such is my beloved, and he is my friend, O ye daughters of Jerusalem.

17 Whither is thy beloved gone, O thou most beautiful among women ? whither is thy beloved turned aside, and we will seek him with thee ?

CHAP. VI.

The spouse of Christ is but one : she is fair and terrible.

MY beloved is gone down into his garden, to the bed of aromatical spices, to feed in the gardens, and to gather lilies.

2 I to my beloved, and my beloved to me, who feedeth among the lilies.

3 Thou art beautiful, O my love, sweet and comely as Jerusalem : terrible as an army set in array.

4 Turn away thy eyes from me, for they have made me flee away. Thy hair is as a flock of goats, that appear from Galaad.

5 Thy teeth as a flock of sheep, which come up from the washing, all with twins, and there is none barren among them.

6 Thy cheeks *are* as the bark of a pomegranate, beside what is hidden within thee.

7 There are threescore queens, and fourscore concubines, and young maidens without number.

8 One is my dove, my perfect one is *but* one, she is the only one of her mother, the chosen of her that bore her. The daughters saw her, and declared her most blessed : the queens and concubines, and they praised her.

VER. 11. *Gold.* God is the head of Christ, (1 Cor. xi. 3,) and is most pure. M.—*Branches.* *Elateæ*, or fruits of the male palm-tree. Theod. Plin. xiii. 4.

VER. 13. *Set by.* Prot. “as sweet flowers.”—*Choice.* Lit. “the first.” Ver. b. H.—The modesty and words of Christ excited admiration. 1 Pet. ii. 21 ; John vii. 46. C.—He exhorted sinners to repent, and rebuked the obstinate. M.

VER. 14. *Hyacinths.* Or purple veins. C.—Prot. “hands *are* as gold rings set with the beryl.” Heb. “full of Tharsis,” (H.) or precious stones, (M.) from that country, (Exod. xxviii.) with which his rings were ornamented. C.—*Sapphires.* His belt or garment is thus ornamented. Sanchez.—The works of Christ proceeded from his infinite charity for mankind, whose salvation he greatly desired, (Mark vii. 37, and 1 Cor. xv. 22, and 1 Tim. ii. 4,) so that none can perish but by their own fault. C.

VER. 16. *Lovely.* Heb. and Sept. “*desires.*” M.—The beauty of Christ is chiefly interior ; and all must aim at this perfection who would be his spouses. Psal. xlv. 3. C.

VER. 17. *Seek.* The fervent resolve to seek Christ, wherever he may be. W.—His praises excite many to love him. M.

CHAP. VI. VER. 1. *Lilies.* The Church teaches that God is delighted with the pious desires and works of the faithful. W.—She answers the question which had been put to her. C.

VER. 3. *Thou.* Christ again commends his Church, which is well composed of distinct orders, some governing, others retired from the world, and the rest exercising works of mercy, amid its troubles, who altogether form a complete army, terrible to all her enemies. W.—*Jerusalem.* Which was then one of the finest cities in the East. C.—The Catholic Church resembles the heavenly Jerusalem. Theod.

VER. 4. *Turn.* The more one contemplates God’s majesty, the more he will be convinced that it is incomprehensible. W.—To pry into mysteries may cause Christ to retire. Theod., &c.

9 Who is she that cometh forth as the morning rising, fair as the moon, bright as the sun, terrible as an army set in array ?

10 I went down into the garden of nuts, to see the fruits of the valleys, and to look if the vineyard had flourished, and the pomegranates budded.

11 I knew not : my soul troubled me for the chariots of Aminadab.

12 Return, return, O Sulamitess : return, return, that we may behold thee.

CHAP. VII.

A further description of the graces of the Church, the spouse of Christ.

WHAT shalt thou see in the Sulamitess but the companies of camps ? How beautiful are thy steps in shoes, O prince’s daughter ! The joints of thy thighs are like jewels, that are made by the hand of a skilful workman.

2 Thy navel is like a round bowl, never wanting cups. Thy belly is like a heap of wheat, set about with lilies.

3 Thy two breasts *are* like two young roes that are twins.

4 Thy neck is a tower of ivory. Thy eyes like the fish-pools in Hesebon, which are in the gate of the daughter of the multitude. Thy nose *is* as the tower of Libanus, that looketh towards Damascus.

5 Thy head is like Carmel : and the hairs of thy head as the purple of the king bound in the channels.

6 How beautiful art thou, and how comely, my dearest in delights !

7 Thy stature is like to a palm-tree, and thy breasts to clusters of grapes.

8 I said : I will go up into the palm-tree, and will take hold of the fruit thereof : and thy breasts shall be as the clusters of the vine : and the odour of thy mouth like apples.

9 Thy throat like the best wine, worthy for my beloved to drink, and for his lips and his teeth to ruminate.

10 I to my beloved, and his turning is towards me.

11 Come, my beloved, let us go forth into the field, let us abide in the villages.

VER. 7. *Number.* The true pastors are numerous, but hirelings more so. W.

VER. 9. *Who.* The companions of the spouse, (C.) or the synagogue, admire the Christian Church. W.—*Morning, Aurora.* The Church dissipated the darkness of paganism ; she appeared as the moon, under persecution, and as the sun, after the conversion of Constantine. C.—The like will happen in the days of anti-christ. Ven. Bede.

VER. 11. *Aminadab.* The devil, (Theod.), or probably some renowned general. Aquila explains it “of the people’s leader,” (C.) or “munificent one.” Mont.

CHAP. VII. VER. 1. *What ?* Christ commends the Jews, who shall at last embrace the faith with great fervour. W.—*Thou.* Heb. and Sept. “ye.” They join this sentence with the preceding chapter. H.—*Companies.* Heb. “as it were the choir (or dance) of Mahanaim,” (C.) where Jacob saw the camps of angels, near the Jaboc. H. Gen. xxxii.

VER. 5. *Carmel.* Shaded with trees. C.—Heb. “purple,” which colour was sometimes given to the hair. Propert. ii. 18.—*Channels* of the dyers. Heb. “to beams.” C.—Prot. “the king is held in the galleries” to view thee. H.

VER. 7. *Grapes.* The Church triumphs over her adversaries, and feeds her children. C.

VER. 8. *Up.* Christ shed his blood on the cross, and enabled his Church, composed of Jews and Gentiles, who were before barren, to produce a numerous progeny. C.—*Mouth.* Heb. and Sept. “nose.”

VER. 9. *Lips.* Sept. “sufficient for my lips and teeth.” H.—The wine in that country was very thick, when kept a long time. It here denotes charity, or the gospel truths. Luke v. 37 ; Acts ii. 13.

VER. 10. *Turning.* The Church is submissive to Jesus Christ, and is entirely actuated by his Spirit. C.—She takes the words, as it were, out of his mouth, (ver. 9,) and answers, *worthy, &c.*, acknowledging that all the praise belongs to him.

VER. 11. *Villages.* There Christ affords the purest delights, (ver. 12. C.)

12 Let us get up early to the vineyards, let us see if the vineyard flourish, if the flowers be ready to bring forth fruits, if the pomegranates flourish: there will I give thee my breasts.

13 The mandrakes give a smell. In our gates are all fruits: the new and the old, my beloved, I have kept for thee.

CHAP. VIII.

The love of the Church to Christ: his love to her.

WHO shall give thee to me for my brother, sucking the breasts of my mother, that I may find thee without, and kiss thee, and now no man may despise me?

2 I will take hold of thee, and bring thee into my mother's house: there thou shalt teach me, and I will give thee a cup of spiced wine, and new wine of my pomegranates.

3 His left hand under my head, and his right hand shall embrace me.

4 I adjure you, O daughters of Jerusalem, that you stir not up, nor awake my love till she please.

5 Who is this that cometh up from the desert, flowing with delights, leaning upon her beloved? Under the apple-tree I raised thee up: there thy mother was corrupted, there she was deflowered that bore thee.

6 Put me as a seal upon thy heart, as a seal upon thy arm: for love is strong as death: jealousy is hard as hell, the lamps thereof are fire and flames.

7 Many waters cannot quench charity, neither can the floods drown it: if a man should give all the substance of his house for love, he shall despise it as nothing.

8 Our sister is little, and hath no breasts. What shall we do to our sister in the day when she is to be spoken to?

9 If she be a wall, let us build upon it bulwarks of silver: if she be a door, let us join it together with boards of cedar.

10 I am a wall: and my breasts are as a tower, since I am become in his presence as one finding peace.

11 The peaceable had a vineyard, in that which hath people: he let out the same to keepers, every man bringeth for the fruit thereof a thousand pieces of silver.

12 My vineyard is before me. A thousand are for thee, the peaceable, and two hundred for them that keep the fruit thereof.

13 Thou that dwellest in the gardens, the friends hearken: make me hear thy voice.

14 Flee away, O my beloved, and be like to the roe, and to the young hart upon the mountains of aromatical spices.

and the Church (M.) becomes his *mother*, while she instructs and feeds others. S. Greg. Hom. H.

VER. 13. *Mandrakes*. Heb. *dudaim* comes from the same root as *dadi*, "my breasts or loves." Ver. 12. H.—It may denote oranges, as mandrakes are not spring-fruits. Gen. xxx. 14. C.—*And the old*. Or great abundance. Lev. xxvi. 10; Matt. xiii. 52. C.—She acknowledges Christ to be the Saviour of all, under the Old and the New Testament. W.—A doctor of the Church shows Christ in the prophets, and figures of the law, as well as manifested in the gospel. Aponius, &c. C.

CHAP. VIII. VER. 1. *Mother*. The synagogue continues to pray for Christ's coming. W.—Her request has been heard, and He has assumed our nature; so that we may receive from him all the marks of tenderness, and none but the carnal will show any signs of contempt. The spouse wishes to manifest her love without restraint, and to be delivered from the shame of sterility, (C.) or the Church desires to see Christ in heaven, and to praise him. M.

VER. 2. *Teach me economy*, on which subject Xenophon represents the new-married entertaining themselves.—*Wine*. Mark xv. 23; Osee xiv. 8. Nectar was of this description, (C.) being composed of wine, honey, and odoriferous flowers. The best was made at Babylon. Athen. i. 25, and ii. 2.—These liquors intimate all the virtues which Christ has taught; the practice of which affords him the greatest satisfaction. John xiv. 23. They are best learnt in retirement, (C.) and from our great teacher. Mic. iv. 2. M.

VER. 4. *Jerusalem*. Sept. add, "by the armies and powers of the field," as chap. ii. 7, and iii. 5. H.

VER. 5. *Flowing*. Thus speak the companions of the spouse; and the bridegroom, turning to her alone, reminds her of an adventure. The Jews would put this in the mouth of the spouse. C.—*Corrupted*. Christ redeemed Eve, who had been seduced to eat the forbidden fruit, and by his sacred blood on the cross awoke and healed our fallen nature. C.

VER. 6. *Arm*. Working by charity. Gal. v. 6. H.—Women in the East imprint what they like most on their bosom and arms, or carry bracelets and gems on those parts, with similar inscriptions. Osee ii. 2; Isa. iii. 20. S. Clem. Pæd. l. ii. —Christ must live in us. C.—*Tota ejus species exprimitur in nobis*. S.

Amb. Isaac, 8.—*Jealousy*. That is, zealous and burning love. Ch.—*Hell*. Or the grave, which subdues all. C.—Christ gave his life to redeem mankind, and the martyrs have joyfully endured torments and death, to evince their love. C.—*Flames*. Heb. "a flame of God," or most vehement. H.

VER. 7. *Drown it*. As other fires may be extinguished. He who sinks under persecution has not real charity. Temptation does not weaken a person, but shows what he is. Eccli. xxxiv. 9. C.

VER. 8. *Our sister*. Christ styles the Church his own and the synagogue's sister, promising her many benefits. W.—*Spoken to*. The synagogue had but few to give her proper instructions. M.—But Christ would provide for her, if she were not wanting to herself. H.

VER. 9. *Cedar*. Procuring for her a rich and steady husband to protect her. These are the words of the bridegroom. The Christian Church seemed weak at first. But her pastors and martyrs caused her to triumph over all the powers of hell. C.—Those who correspond with the first grace, are furnished with others. M.

VER. 12. *Before me*. I am satisfied with my spouse.—*The peaceable*. Heb. and Sept. "Solomon." H.—Retain them, and also pay the keepers their wages. I envy not all the treasures of the world; nor would put them in competition with my vineyard, or spouse. The synagogue of Moses and Solomon degenerated, while the Church of Christ has continued faithful, and has always some good workmen. S. Greg. Ven. Bede, &c. C.

VER. 13. *Hearken*. Christ, before his ascension, exhorts his Church to present her petitions. He is always ready to hear her, and to grant her aid in every emergency. See S. Amb. de Virg. xvi. 99.—The virtuous pray that her requests may be granted, (H.) and are eager to know what they are. M.

VER. 14. *Flee*. The Church consents that her beloved should ascend to heaven, as he still remains with her. Ven. Bede. S. Bern. Ser. 9. *Qui habitat*. C.—The whole Church militant requests that he would ascend thither, for the good of all his servants, begging for an abundant supply of grace, that we may ascend the high mountains of perfect charity, and zeal for God's honour: and that he would make our souls such hills and gardens, adorned with all the flowers and fruits of virtue, in which he may vouchsafe to dwell. Amen. W.—*Flee to heaven*. and draw me with thee. Chap. i. 4. M.

THE

BOOK OF WISDOM.

This Book is so called because it treats of the excellence of WISDOM, the means to obtain it, and the happy fruits it produces. It is written in the person of Solomon, and contains his sentiments. But it is uncertain who was the writer. It abounds with instructions and exhortations to kings and magistrates to administer justice in the commonwealth, teaching all kinds of virtues under the general names of justice and wisdom. It contains also many prophecies of Christ's coming, passion, resurrection, and other Christian mysteries. The whole may be divided into three parts: In the first six chapters the author admonishes all superiors to love and exercise justice and wisdom. In the next three he teacheth that wisdom proceedeth only from God, and is procured by prayer, and a good life. In the other ten

chapters he sheweth the excellent effects and utility of wisdom and justice. Ch.—S. Iræn., S. Clem. Alex., Origen, S. Athan., &c. attribute this book to Solomon and though S. Jerom and S. Aug. call this in question, they maintain its Divine authority. The Councils of Carthage, 419, Florence, Trent, &c., declare this book canonical, (W.) agreeably to the ancient Fathers. S. Aug. Præd. 14, and de Civ. Dei, xvii. 20, &c.—Philo (S. Jer.) the elder, (W. M.) one of the Sept., (Geneb.,) (Sept. H.) on account of its resembling his works, in like manner as the Second of Kings is called *Samuel's*, though he wrote none of that book. W.—Sixtus (Bib. 8, Hær. 9) and others maintain that this was written originally in Heb., and some think by Solomon; being translated by the Sept. But these go too far. C.—The first nine chapters seem, however, to be the production of Solomon, though the latter may have been added by the Greek translator, (Houbigant,) who must therefore, have been Divinely inspired. H.—The sentiments are very grand, (C.) and contain a prediction of the sufferings of the just one, whence we may infer that the name of the author was originally in the title, like that of all other prophets. The arguments which Calmet adduces to prove that Solomon was not the author of the first part of this work, may easily be refuted. In the New Testament that part is frequently quoted, whence we may gather that it was allowed to be the work of Solomon. Houbig. præf. p. 176.—Some style this work *Panaretos*, as being an exhortation to all virtues. C.—All the five sapiential books (Prov., &c.) are cited under the title of Wisdom in the Missal. Superiors are here admonished to act with justice, and taught that wisdom is to be obtained by prayer, and by a good life. Chap. ix. Its effects and utility (W.) form the subject of the latter part. See Apocrypha, p. 667. H.

CHAPTER I.

An exhortation to seek God sincerely, who cannot be deceived, and desireth not our death.

LOVE justice, "you that are the judges of the earth. Think of the Lord in goodness, and seek him in simplicity of heart :

2 "For he is found by them that tempt him not : and he sheweth himself to them that have faith in him.

3 For perverse thoughts separate from God : and his power, when it is tried, reproveth the unwise :

4 For wisdom will not enter into a malicious soul, nor dwell in a body subject to sins.

5 For the Holy Spirit of discipline will flee from the deceitful, and will withdraw himself from thoughts that are without understanding, and he shall not abide when iniquity cometh in.

6 "For the spirit of wisdom is benevolent, and will not acquit the evil speaker from his lips : "for God is witness of his reins, and he is a true searcher of his heart, and a hearer of his tongue.

7 "For the Spirit of the Lord hath filled the whole world : and that, which containeth all things, hath knowledge of the voice.

8 Therefore he that speaketh unjust things, cannot be hid, neither shall the chastising judgment pass him by.

9 For inquisition shall be made into the thoughts of the ungodly, and the hearing of his words shall come to God, to the chastising of his iniquities.

10 For the ear of jealousy heareth all things, and the tumult of murmuring shall not be hid.

11 Keep yourselves, therefore, from murmuring, which profiteth nothing, and refrain your tongue from detraction, for an obscure speech shall not go for nought : and the mouth that believeth, killeth the soul.

12 Seek not death in the error of your life, neither procure ye destruction by the works of your hands.

a 3 Kings iii. 9 : Isa. lvi. 1.—b 2 Par. xv. 2.—c Gal. v. 22.—d Jer. xvii. 10.—e Isa. vi. 3.
f Ezech. xviii. 32, and xxxiii. 11.

CHAP. I. VER. 1. *Goodness.* Entertain just sentiments of the Deity, and avoid all duplicity. This truth is placed in the strongest light in the first five chapters, or preface.

VER. 4. *Subject.* Or, "enslaved to sin." H.—Soul and body are intimately connected, so that the actions of one defile the other, and banish wisdom.

VER. 5. *Discipline.* The instructive light of the Holy Ghost.—*Understanding.* Those who deny God or Providence, (C.) and lead a wicked life, are abandoned. H.

VER. 7. *That.* S. Aug. reads *hic*, "this who," more correctly than *hoc*, as it refers to the Spirit, (C.) which having made and filled all things, must be perfectly acquainted with every transaction. H.

VER. 10. *Jealousy.* God is *strong and jealous*. Exod. xx. C.

VER. 12. *Seek not* with such eagerness (*zelare*) your own ruin, (C.) by an evil life, (W.) or rather throw not the blame on death, as if you were necessitated to sin. God created man to be immortal.

VER. 14. *Health.* Good. Gen. i. 31. C.—*Poison*, or medicine, (W.) *medicamentum*. W.

13 "For God made not death, neither hath he pleasure in the destruction of the living.

14 For he created all things, that they might be : and he made the nations of the earth for health : and there is no poison of destruction in them, nor kingdom of hell upon the earth.

15 For justice is perpetual and immortal.

16 But the wicked, with works and words have called it^s to them : and esteeming it a friend, have fallen away, and have made a covenant with it : because they are worthy to be of the part thereof.

CHAP. II.

The vain reasonings of the wicked : their persecuting the just, especially the Son of God.

FOR they have said, reasoning with themselves, *but* not right : "The time of our life is short and tedious, and in the end of a man there is no remedy, and no man hath been known to have returned from hell :

2 For we are born of nothing, and after this we shall be as if we had not been : for the breath in our nostrils is smoke : and speech a spark to move our heart,

3 Which being put out, our body shall be ashes, and our spirit shall be poured abroad as soft air, and our life shall pass away as the trace of a cloud, and shall be dispersed as a mist, which is driven away by the beams of the sun, and overpowered with the heat thereof :

4 And our name in time shall be forgotten, and no man shall have any remembrance of our works.

5 "For our time is *as* the passing of a shadow, and there is no going back of our end : for it is fast sealed, and no man returneth :

6 "Come, therefore, and let us enjoy the good things that are present, and let us speedily use the creatures as in youth.

7 Let us fill ourselves with costly wine, and ointments : and let not the flower of the time pass by us.

8 Let us crown ourselves with roses, before they be withered : let no meadow escape our riot.

g Isa. xxviii. 15.—h Job vii. 1, and xiv. 1.—i 1 Par. xxix. 15.—k Isa. xxii. 13, and lvi. 12
l Cor. xv. 32.

VER. 16. *It.* Sept. *avrov*.—*Death.* The wicked strive (M.) to draw upon themselves the second death, (C.) as they will not repent. W. Isa. xxviii. 15. H.

CHAP. II. VER. 1. *Right.* He shows how the wicked brought death into the world, and expresses the sentiments of the Epicureans, as in Ecclesiastes. C.—*Remedy.* Lit. "refreshment." Sept. "healing."—*Hell*, or the grave. H.—They reject as fabulous the accounts of people being raised to life by miracle. C.

VER. 2. *Nothing.* Sept. "by chance." C.—*Smoke*, or vanishes like it.—*Speech* may be used for "thing." Speech is an effect of the rational soul, as a spark comes from fire. C.

VER. 5. *Sealed*, like one in the tomb. Matt. xxvii. 66. The Epicureans were well convinced of the fragility of our nature : but they drew false inferences from it, pretending that we should enjoy ourselves now, as there will be no future life. C.

VER. 6. *Come.* From the disbelief of future rewards and punishments proceeds the epicure's life. W.

VER. 7. *Time.* Sept. Alex. "of spring." H.—Youth is the spring of life: The voluptuous conclude, from the transitory nature of things, that we should make use of them. Would it not be more rational to despise them? C.

9 Let none of us go without his part in luxury: let us every where leave tokens of joy: for this is our portion, and this *our* lot.

10 Let us oppress the poor just man, and not spare the widow, nor honour the ancient grey hairs of the aged.

11 But let our strength be the law of justice: for that which is feeble, is found to be nothing worth.

12 Let us, therefore, lie in wait for the just, because he is not for our turn, and he is contrary to our doings, and upbraideth us with transgressions of the law, and divulgeth against us the sins of our way of life.

13 ^aHe boasteth that he hath the knowledge of God, and calleth himself the son of God.

14 ^bHe is become a censurer of our thoughts.

15 He is grievous unto us, even to behold: for his life is not like other men's, and his ways are very different.

16 We are esteemed by him as triflers, and he abstaineth from our ways as from filthiness, and he preferreth the latter end of the just, and glorieth that he hath God for his Father.

17 Let us see then if his words be true, and let us prove what shall happen to him, and we shall know what his end shall be.

18 ^cFor if he be the true son of God, he will defend him, and will deliver him from the hands of his enemies.

19 Let us examine him by outrages and tortures, that we may know his meekness, and try his patience.

20 ^dLet us condemn him to a most shameful death: for there shall be respect had unto him by his words.

21 These things they thought, and were deceived: for their own malice blinded them.

22 And they knew not the secrets of God, nor hoped for the wages of justice, nor esteemed the honour of holy souls.

23 ^eFor God created man incorruptible, and to the image of his own likeness he made him.

24 But by the envy of the devil, death came into the world:

25 And they follow him that are of his side.

CHAP. III.

The happiness of the just: and the unhappiness of the wicked.

BUT ^fthe souls of the just are in the hand of God, and the torment of death shall not touch them.

2 In the sight of the unwise they seemed to die: and their departure was taken for misery:

^a Matt. xxvii. 42.—^b Psal. xxi. 9.—^c Jer. xi. 19.—^d Jer. xi. 19.—^e Gen. i. 27, and ii. 7, and v. 1; Eccli. xvii. 1.

VER. 12. *Just.* Infidels are not content to live in riot: they also persecute the just. W.—This passage points out the conduct of the Jews towards our Saviour in so striking a manner, that Grotius would assert it has been altered by some Christian. But the Fathers adduce it as a clear prediction (C.) of the Jewish malice. Matt. xxvii. 41; Mark xiv. 53. W.

VER. 13. *Knowledge.* The prophets spoke to sinners in the name of God, and many of them lost their lives in the cause.

VER. 20. *Words.* Or he shall be punished for what he has said. Syr., Vat., &c. Matt. xxvi. 61. C.—We shall hence form a judgment of his real merits, (M.) unless this be spoken ironically; as if the just had foolishly flattered himself with the Divine protection. Matt. xxvii. 43. H.

VER. 22. *Secrets.* The disbelief of mysteries leads to a dissolute life, and to the persecution of the just. W.—The pagans knew not the advantages of suffering, and even the apostles were ignorant of the mystery of the cross till after the resurrection. C.

CHAP. III. VER. 1. *Of death,* is not in Sept. During life the just are protected by God, (Luke xii. 7,) and still more in death. This passage is very applicable to martyrs. C.

VER. 2. *Die.* In this the wicked are not under a mistake; but they err

3 And their going away from us, for utter destruction but they are in peace.

4 And though in the sight of men they suffered torments, their hope is full of immortality.

5 Afflicted in few things, in many they shall be well rewarded: because God hath tried them, and found them worthy of himself.

6 As gold in the furnace, he hath proved them, and as a victim of a holocaust, he hath received them, and in time there shall be respect had to them.

7 ^hThe just shall shine, and shall run to and fro like sparks among the reeds.

8 ⁱThey shall judge nations, and rule over people, and their Lord shall reign for ever.

9 They that trust in him shall understand the truth and they that are faithful in love, shall rest in him: for grace and peace are to his elect.

10 But the wicked shall be punished according to their own devices: who have neglected the just, and have revolted from the Lord.

11 For he that rejecteth wisdom, and discipline, is unhappy: and their hope is vain, and their labours without fruit, and their works unprofitable.

12 Their wives are foolish, and their children wicked.

13 Their offspring is cursed, for happy is the barren and the undefiled, that hath not known bed in sin: she shall have fruit in the visitation of holy souls.

14 ^kAnd the eunuch, that hath not wrought iniquity with his hands, nor thought wicked things against God: for the precious gift of faith shall be given to him, and a most acceptable lot in the temple of God.

15 For the fruit of good labours is glorious, and the root of wisdom never faileth.

16 But the children of adulterers shall not come to perfection, and the seed of the unlawful bed shall be rooted out.

17 And if they live long, they shall be nothing regarded, and their last old age shall be without honour.

18 And if they die quickly, they shall have no hope, nor speech of comfort in the day of trial.

19 For dreadful are the ends of a wicked race.

CHAP. IV.

The difference between the chaste and the adulterous generations: and between the death of the just and the wicked.

^f Gen. iii. 1.—^g Deut. xxxiii. 3; Infra, v. 4.—^h Matt. xiii. 41.
ⁱ 1 Cor. vi. 2.—^k Isa. lvi. 3.

when they suppose that the just shall be no more. If the hopes of the pious were confined to this world, they would be the most miserable of all. 1 Cor. xv. 19. C.

VER. 6. *Holocaust.* The sufferings (M.) which they have voluntarily endured cause them to be pleasing to God. H. Zac. xiii. 9.—*Time of judgment,* or of death. C.—Sept. “at the time of their visitation, they shall shine, and,” &c., ver. 7. Matt. xiii. 43. H. Zac. xii. 6.

VER. 8. *Judge.* All the just shall approve of God's condemning the wicked. W.—They shall be invested with power, (Apoc. ii. 26; Matt. xix. 28,) which, like that of Christ, will be of a spiritual nature, (H.) and will appear most terrible at the last day. Matt. xxviii. 18; Apoc. xix. 6. C.

VER. 9. *Elect.* Sept. add, “and a visitation for his saints.” Charity secures both faith and hope; which, without it, are unavailing to happiness. H.

VER. 12. *Foolish.* Dissolute, as the sequel shows. Prov. ix. 13; Rom. i. 26. The family of the wicked imitate his conduct, and become his torment. C.

VER. 13. *Barren.* The Jews deemed this a reproach.—*Fruit.* Her good works shall serve instead of children for her glory at the hour of death.

VER. 16. *Perfection.* Lit. “shall be in consummation,” or wholly destroyed. H.—They shall not come to age, or Sept. “initiated.”

O HOW beautiful is the chaste generation with glory : for the memory thereof is immortal : because it is known both with God and with men.

2 When it is present, they imitate it : and they desire it, when it hath withdrawn itself, and it triumpheth crowned for ever, winning the reward of undefiled conflicts.

3 But the multiplied brood of the wicked shall not thrive, and bastard slips shall not take deep root, nor any fast foundation.

4 *And if they flourish in branches for a time, yet standing not fast, they shall be shaken with the wind, and through the force of winds they shall be rooted out.

5 For the branches not being perfect, shall be broken, and their fruits shall be unprofitable, and sour to eat, and fit for nothing.

6 For the children that are born of unlawful beds, are witnesses of wickedness against their parents in their trial.

7 But the just man, if he be prevented with death, shall be in rest.

8 For venerable old age is not that of long time, nor counted by the number of years : but the understanding of a man is grey hairs.

9 And a spotless life is old age.

10 ^bHe pleased God, and was beloved, and living among sinners, he was translated.

11 He was taken away, lest wickedness should alter his understanding, or deceit beguile his soul.

12 For the bewitching of vanity obscureth good things, and the wandering of concupiscence overturneth the innocent mind.

13 Being made perfect in a short space, he fulfilled a long time.

14 For his soul pleased God : therefore he hastened to bring him out of the midst of iniquities : but the people see this, and understand not, nor lay up such things in their hearts :

15 That the grace of God, and his mercy is with his saints, and that he hath respect to his chosen.

16 But the just that is dead, condemneth the wicked that are living, and youth soon ended, the long life of the unjust.

17 For they shall see the end of the wise man, and shall not understand what God hath designed for him, and why the Lord hath set him in safety.

* Jer. xvii. 6 ; Matt. vii. 27.—^b Heb. xi. 5.—^c Supra, iii. 2.

18 They shall see him, and shall despise him : but the Lord shall laugh them to scorn.

19 And they shall fall after this without honour, and be a reproach among the dead for ever : for he shall burst them puffed up and speechless, and shall shake them from the foundations, and they shall be utterly laid waste : they shall be in sorrow, and their memory shall perish.

20 They shall come with fear at the thought of their sins, and their iniquities shall stand against them to convict them.

CHAP. V.

The fruitless repentance of the wicked in another world : the reward of the just.

THEN shall the just stand with great constancy against those that have afflicted them, and taken away their labours.

2 These seeing it, shall be troubled with terrible fear, and shall be amazed at the suddenness of their unexpected salvation,

3 Saying within themselves, repenting, and groaning for anguish of spirit : These are they, whom we had sometime in derision, and for a parable of reproach.

4 *We fools esteemed their life madness, and their end without honour.

5 Behold, how they are numbered among the children of God, and their lot is among the saints.

6 Therefore we have erred from the way of truth, and the light of justice hath not shined unto us, and the sun of understanding hath not risen upon us.

7 We wearied ourselves in the way of iniquity and destruction, and have walked through hard ways, but the way of the Lord we have not known.

8 What hath pride profited us ? or what advantage hath the boasting of riches brought us ?

9 ^dAll those things are passed away like a shadow, and like a post that runneth on,

10 *And as a ship, that passeth through the waves. whereof when it is gone by, the trace cannot be found, nor the path of its keel in the waters :

11 Or as when a bird flieth through the air, of the passage of which no mark can be found, but only the sound of the wings beating the light air, and parting it by the force of her flight : she moved her wings, and hath flown through, and there is no mark found afterwards of her way :

^d 1 Par. xxix. 15 ; Supra, ii. 5.—^e Prov. xxx. 19.

CHAP. IV. VER. 1. *Glory.* The offspring of the chaste is happy, (C.) and honourable (H.) ; very different from that of adulterers. C.—Bodily chastity is a great virtue ; but purity of faith is more requisite to please God, being the foundation of all virtues. W.

VER. 3. *Slips.* *Vitulina*, a word to which the people were so habituated, that it could not be altered. S. Aug. de Doct. 12.—Yet some read better (C.) *plantationes*. S. Bonav. Lyran.

VER. 7. *Death.* He is always ready ; but dies in his youth. C.—Whenever death comes, it is for his advantage, and if he depart in his youth, his immaculate life is to be preferred before the old age of the wicked. Ver. 16. W.

VER. 11. *Away.* Like Henoch. Gen. v. 24 ; Heb. xi. 5. C.—“Bad conversations corrupt the best manners.” 1 Cor. xv. 33 ; Isa. lvii. 1. But could not God have supported the just under temptation ? Undoubtedly. His judgments are unsearchable. S. Aug. de Præd. 14. C.—The holy doctor thence proves that those who die in a just state might have forfeited it, if they had lived longer.

VER. 12. *Bewitching.* Thus the pleasures and goods of the world are well described. For as *fascination* consists in a delusion of the people, who suppose that their senses are deceived by vain appearances ; so it is the mistake of

worldlings to believe that the objects of their desires are real goods, and contain no danger.

VER. 19. *Speechless.* The damned shall have no excuse, being condemned by their own conscience, (W.) which shall be instead of a thousand witnesses. M.—In three words three different punishments are specified.

VER. 20. *Against.* Conscience will condemn or acquit those who have no other law. Rom. ii. 15. C.

CHAP. V. VER. 1. *Then.* At the day of judgment. The just and the reprobate know each other's condition. Luke xvi. 20.—*Labours.* Defrauding them of their wages, (Lev. xix. 13,) or plundering them. Sept. “*deceitful*, (C.) or frustrated his labours.” H.

VER. 3. *Within.* Or among themselves.—*Repenting.* In despair.—*Reproach.* We diverted ourselves with turning them to ridicule. C.

VER. 5. *God.* As they styled themselves truly, through the merits of Christ Chap. ii. 18.

VER. 6. *Understanding* is not in the Rom. (C.) or Alex. copy. H.—Some read “of justice.” Eph. v. 11. C.

VER. 9. *Post.* Sept. “*fame.*”

12 Or as when an arrow is shot at a mark, the divided air quickly cometh together again, so that the passage hereof is not known :

13 So we also being born, forthwith ceased to be : and have been able to show no mark of virtue : but ~~a~~ consumed in our wickedness.

14 Such things as these the sinners said in hell :

15 ^aFor the hope of the wicked is as dust, which is blown away with the wind, and as a thin froth which is dispersed by the storm : and a smoke that is scattered abroad by the wind : and as the remembrance of a guest of one day that passeth by.

16 But the just shall live for evermore : and their reward is with the Lord, and the care of them with the Most High.

17 Therefore shall they receive a kingdom of glory, and a crown of beauty at the hand of the Lord : for with his right hand he will cover them, and with his holy arm he will defend them.

18 ^bAnd his zeal will take armour, and he will arm the creature for the revenge of his enemies.

19 He will put on justice as a breastplate, and will take true judgment instead of a helmet :

20 He will take equity for an invincible shield :

21 And he will sharpen his severe wrath for a spear, and the whole world shall fight with him against the unwise.

22 Then shafts of lightning shall go directly from the clouds, as from a bow well bent, they shall be shot out, and shall fly to the mark.

23 And thick hail shall be cast upon them from the stone-casting wrath : the water of the sea shall rage against them, and the rivers shall run together in a terrible manner.

24 A mighty wind shall stand up against them, and as a whirlwind shall divide them : and their iniquity shall bring all the earth to a desert, and wickedness shall overthrow the thrones of the mighty.

CHAP. VI.

An address to the princes to seek after wisdom : she is easily found by those that seek her.

WISDOM ^cis better than strength : and a wise man is better than a strong man.

2 Hear, therefore, ye kings, and understand, learn ye that are judges of the ends of the earth.

^a Psal. i. 4; Prov. x. 28, and xi. 7.—^b Psal. xvii. 40; Eph. vi. 13.—^c Eccli. ix. 18.
^d Rom. xiii. 1.

VER. 14. *Such, &c.* This is not in the original ; but supplied to complete the sense, (C.) as otherwise the following remarks would seem to be the confession of the damned in hell, (H.) or before the judgment-seat. Castro.

VER. 15. *Dust.* Sept., Psal. i. 4, Lit. "like the tender beard, (H) or wool." Lanugo. C.

VER. 17. *Crown.* The Scripture thus represents the glory of the blessed, because there is nothing more desirable than independence. But the happiness of the elect will be to throw their crowns at the foot of God's throne, (Apoc. vii. 10. C.) in whom they find every advantage. S. Aug. Ser. 1, de Vit. Apost.

VER. 18. *Armour.* Sept. "he will take zeal, his complete armour." H.—See Isa. lix. 17; Eph. vi. 16. C.—The misery of the damned is unchangeable. W.

VER. 21. *Unwise.* "As we have sinned in all, we are wounded by every thing." S. Greg. Hom. 25. Ev.

VER. 23. *Casting.* He alludes to the ballista, used to throw stones. Jos. x. 11.

CHAP. VI. VER. 1. *Wisdom, &c.* This is not in Greek, and seems out of its place, being taken from Prov. xvi. 32, or Eccles. ix. 16. C.—The connexion with the preceding is observable in the next verse. H.

VER. 2. *Kings.* The author puts these words in the mouth of Solomon to give them greater weight.

VER. 4. *Power.* All power is from God, and to be respected, even though the

3 Give ear, you that rule the people, and that please yourselves in multitudes of nations :

4 ^dFor power is given you by the Lord, and strength by the Most High, who will examine your works : and search out your thoughts :

5 Because being ministers of his kingdom, you have not judged rightly, nor kept the law of justice, nor walked according to the will of God.

6 Horribly and speedily will he appear to you : for a most severe judgment shall be for them that bear rule.

7 For to him that is little, mercy is granted : but the mighty shall be mightily tormented.

8 ^eFor God will not except any man's person, neither will he stand in awe of any man's greatness : for he made the little and the great, and he hath equally care of all.

9 But a greater punishment is ready for the more mighty.

10 To you, therefore, O kings, are these my words, that you may learn wisdom, and not fall from it.

11 For they that have kept just things justly, shall be justified : and they that have learned these things, shall find what to answer.

12 Covet ye, therefore, my words, and love them, and you shall have instruction.

13 Wisdom is glorious, and never fadeth away, and is easily seen by them that love her, and is found by them that seek her.

14 She preventeth them that covet her, so that she first sheweth herself unto them.

15 He that awaketh early to seek her, shall not labour : for he shall find her sitting at his door.

16 To think, therefore, upon her, is perfect understanding : and he that watcheth for her, shall quickly be secure.

17 For she goeth about seeking such as are worthy of her, and she sheweth herself to them cheerfully in the ways, and meeteth them with all providence.

18 For the beginning of her is the most true desire of discipline.

19 And the care of discipline is love : and love is the keeping of her laws : and the keeping of her laws is the firm foundation of incorruption :

20 And incorruption bringeth near to God.

^e Deut. x. 17; 2 Par. xix. 7; Eccli. xxxv. 15; Acts x. 34; Rom. ii. 11; Gal. ii. 6; Eph. vi. 9; Col. iii. 25; 1 Pet. i. 17.

magistrate should sometimes abuse his authority. W. Rom. xiii. 1.—They must render an account to the common master. 2 Par. xix. 6.

VER. 6. *Rule.* How severely did God chastise Moses, David, and Ezechias.

VER. 7. *Little, and ignorant.* Those in power ought to know, and to perform their duty.

VER. 8. *Equally.* In proportion to their exigencies, or he punishes all as they deserve. It is not clear that he speaks of grace, as the Pelagians would assert, (C.) abusing this passage. See S. Aug. Ep. 106 or 187.

VER. 9. *Mighty.* This cannot be too often inculcated, (ver. 6,) lest the great should forget God and themselves. C.

VER. 11. *Just.* Sept. "holy." The Jewish judges were generally priests. Answer. The sovereign Judge, to whom Job and David confidently appeal.

VER. 13. *Seek her.* With the assistance of Divine grace. Deut. xxx. 11. Rom. x. 6. The advantages of wisdom invite us to seek her. C.

VER. 15. *Door.* Ready to introduce herself. H. Prov. i. 20, and viii. 34 and ix. 1.

VER. 17. *Providence.* To facilitate our just designs. Prov. ix. M.—She is at the watch to save us. H.

VER. 18. *Discipline.* We must begin with a sincere desire of instruction, and submit to correction, (C.) if we would come near to God. VER. 20 H

21 Therefore the desire of wisdom bringeth to the everlasting kingdom.

22 If then your delight be in thrones, and sceptres, O ye kings of the people, love wisdom, that you may reign for ever.

23 Love the light of wisdom, all ye that bear rule over peoples.

24 Now what wisdom is, and what was her origin, I will declare: and I will not hide from you the mysteries of God, but will seek her out from the beginning of her birth, and bring the knowledge of her to light, and will not pass over the truth:

25 Neither will I go with consuming envy: for such a man shall not be partaker of wisdom.

26 Now the multitude of the wise is the welfare of the whole world: and a wise king is the upholding of the people.

27 Receive, therefore, instruction by my words, and it shall be profitable to you.

CHAP. VII.

The excellence of wisdom: how she is to be found.

I MYSELF also am a mortal man, like all *others*, and of the race of him, that was first made of the earth, and in the womb of my mother I was fashioned to be flesh.

2 In the time of ten months I was compacted in blood, of the seed of man, *and the pleasure of sleep concurring.

3 And being born, I drew in the common air, and fell upon the earth, that is made alike, and the first voice which I uttered was crying, as all *others* do.

4 I was nursed in swaddling cloths, and with great cares.

5 For none of the kings had any other beginning of birth.

6 †For all men have one entrance into life, and the like going out.

7 Wherefore I wished, and understanding was given me: and I called upon God, and the spirit of wisdom came upon me:

8 And I preferred her before kingdoms and thrones, and esteemed riches nothing in comparison of her.

9 †Neither did I compare unto her any precious stone: for all gold, in comparison of her, is as a little sand: and silver, in respect to her, shall be counted as clay.

10 I loved her above health and beauty, and chose to have her instead of light: for her light cannot be put out.

11 †Now all good things came to me together with her, and innumerable riches through her hands,

12 And I rejoiced in all these: for this wisdom went

* Job x. 10.—† Job i. 21; 1 Tim. vi. 7.—c Job xxviii. 15; Prov. viii. 11.

VER. 21. *Everlasting* is not in Greek. Wisdom conducts to the throne, (ver. 22. C.) which shall last for ever. H.—The sense of the Vulg. is very just. Chap. v. 17.

VER. 25. *Envy*. I will not imitate such. Chap. vii. 13.

VER. 26. *World*. The wicked is ransomed and healed by the wise. Philo.

CHAP. VII. VER. 1. *Myself*. Solomon acquired wisdom, and all others may do it.

VER. 7. *Wherefore*, as I had no advantage over others naturally, I asked for the wisdom requisite to fill so important an office. 3 Kings ix. 10. C.—Solomon, whose sayings are here recorded, prayed for wisdom. W.

VER. 8. *Preferred*. I did not ask for extensive dominions, &c. C.—In Prov. viii. 10, &c., as well as here, some things refer to the uncreated, and others to created wisdom. M.

VER. 13. *Not*. Eccli. xx. 32; Matt. xxv. 25. Such disinterestedness serves to be imitated by all the learned. Chap. vi. 25.

VER. 15. *Would*. With sincerity, and in a sententious and captivating manner. 3 Kings ix. 24. C.—*Thoughts*. *Præsumere* has this meaning. H.

before me, and I knew not that she was the mother of them all.

13 Which I have learned without guile, and communicate without envy, and her riches I hide not.

14 For she is an infinite treasure to men: which they that use, become the friends of God, being commended for the gift of discipline.

15 And God hath given to me to speak as I would, and to conceive thoughts worthy of those things that are given me: because he is the guide of wisdom, and the director of the wise:

16 For in his hand are both we, and our words, and all wisdom, and the knowledge and skill of works.

17 For he hath given me the true knowledge of the things that are: to know the disposition of the whole world, and the virtues of the elements,

18 The beginning, and ending, and midst of the times, the alterations of their courses, and the changes of seasons,

19 The revolutions of the year, and the dispositions of the stars,

20 The natures of living creatures, and rage of wild beasts, the force of winds, and reasonings of men, the diversities of plants, and the virtues of roots,

21 And all such things as are hid, and not foreseen, I have learned: for wisdom, which is the worker of all things, taught me.

22 For in her is the spirit of understanding: holy, one, manifold, subtile, eloquent, active, undefiled, sure, sweet, loving that which is good, quick, which nothing hindereth, beneficent,

23 Gentle, kind, stedfast, assured, secure, having all power, overseeing all things, and containing all spirits: intelligible, pure, subtile:

24 For wisdom is more active than all active things: and reacheth every where, by reason of her purity.

25 For she is a vapour of the power of God, and a certain pure emanation of the glory of the Almighty God: and therefore no defiled thing cometh into her.

26 †For she is the brightness of eternal light, and the unspotted mirror of God's Majesty, and the image of his goodness.

27 And being but one, she can do all things: and remaining in herself the same, she reneweth all things, and through nations conveyeth herself into holy souls, she maketh the friends of God and prophets.

28 For God loveth none but him that dwelleth with wisdom.

d 3 Kings iii. 13; Matt. vi. 33.—e Heb. i. 3.

VER. 18. *Times*. Or "things," S. Amb. Abr. ii. 7.—Times past, present, and future, (Orig. hom. 21,) or the three seasons; autumn, the *beginning* of the civil year, summer, the end, and spring or winter, the middle. Grot.—*Their* The "seasons," as the Greek implies, (C.) and the vicissitudes of heat and cold. M.

VER. 22. *Holy*. These are the proper epithets of the spirit of wisdom, (W.) or of the Holy Ghost. Corn. a Lap. Lorin.

VER. 24. *For wisdom*, which is the same with the Spirit, and the Son of God, ver. 25.

VER. 25. *Glory*. As S. Paul testifies of Jesus Christ. Heb. i. 3. Euseb. Demon. Evang. iv. 5.—It may also be understood of the wisdom given to the prophets and saints. Ver. 27.

VER. 26. *Goodness*. This is particularly noticed, as he speaks of the favour received.

VER. 27. *Prophets*. No age or nation has been left destitute by God. Among the Gentiles Job was a saint. H.—The philosophers also knew God, (Rom. i. 21,) and taught many important truths, (C.) though they erred in other respects, and dishonoured their profession.

29 For she is more beautiful than the sun, and above all the order of the stars: being compared with the light, she is found before it.

30 For after this cometh night, but no evil can overcome wisdom.

CHAP. VIII.

Further praises of wisdom: and her fruits.

SHE reacheth, therefore, from end to end mightily, and ordereth all things sweetly.

2 Her have I loved, and have sought her out from my youth, and have desired to take for my spouse, and I became a lover of her beauty.

3 She glorifieth her nobility by being conversant with God: yea, and the Lord of all things hath loved her.

4 For it is she that teacheth the knowledge of God, and is the chooser of his works.

5 And if riches be desired in life, what is richer than wisdom, which maketh all things?

6 And if sense do work: who is a more artful worker than she of those things that are?

7 And if a man love justice: her labours have great virtues: for she teacheth temperance, and prudence, and justice, and fortitude, which are such things as men can have nothing more profitable in life.

8 And if a man desire much knowledge: she knoweth things past, and judgeth of things to come: she knoweth the subtilties of speeches, and the solutions of arguments: she knoweth signs and wonders before they be done, and the events of times and ages.

9 I purposed, therefore, to take her to me to live with me: knowing that she will communicate to me of her good things, and will be a comfort in my cares and grief.

10 For her sake I shall have glory among the multitude, and honour with the ancients, though I be young:

11 And I shall be found of a quick conceit in judgment, and shall be admired in the sight of the mighty, and the faces of princes shall wonder at me.

12 They shall wait for me when I hold my peace, and they shall look upon me when I speak; and if I talk much, they shall lay their hands on their mouth.

13 Moreover, by the means of her I shall have immortality: and shall leave behind me an everlasting memory to them that come after me.

14 I shall set the people in order: and nations shall be subject to me.

15 Terrible kings hearing, shall be afraid of me:

^a 1 Kings iii. 9.—^b Psal. cxv. 16.

VER. 30. *Evil.* Or disgrace. Grot.—The brightest days are succeeded by night. The Divine wisdom never fails, though that of man is subject to change, as Solomon has taught us by his own woeful example. C.

CHAP. VIII. VER. 1. *She.* The uncreated wisdom is infinite; and the created is the most excellent of God's gifts. W.—*Sweetly.* God is every where present, (S. Bern.) and directeth all with ease. S. Aug. Ep. ad Dard. q. 1.

VER. 4. *Works.* Directing us to imitate them as much as possible. H.—She teaches us how to refer all to God, (M.) while mere philosophers stop at vain speculations, and barren admiration of the Deity.

VER. 6. *Are.* Wisdom is an universal teacher. But she particularly inculcates virtue. All science which has not this tendency is vain. C.

VER. 8. *Speeches.* Rhetoric, (Grot.) or doubtful matters, as Solomon discovered the real mother. 3 Kings iii. 27.—*Arguments.* Greek, "riddles," which were much in fashion. 3 Kings x. 1. C.—*Wonders.* Such as comets and eclipses. M.—*Ages.* Forming a judgment of futurity from past occurrences.

VER. 13. *After me.* He speaks to the great, who are more sensible of glory. Solomon's fame would have continued untarnished, if he had not fallen, (C.) and we may hope that he repented, and verified this prediction. H

among the multitude I shall be found good, and valiant in war.

16 When I go into my house, I shall repose myself with her: for her conversation hath no bitterness, nor her company any tediousness, but joy and gladness.

17 Thinking these things with myself, and pondering them in my heart, that to be allied to wisdom is immortality,

18 And that there is great delight in her friendship, and inexhaustible riches in the works of her hands, and in the exercise of conference with her, wisdom, and glory in the communication of her words: I went about seeking, that I might take her to myself.

19 And I was a witty child, and had received a good soul.

20 And whereas I was more good, I came to a body undefiled.

21 And as I knew that I could not otherwise be continent, except God gave it, and this also was a point of wisdom, to know whose gift it was: I went to the Lord, and besought him, and said with my whole heart:

CHAP. IX.

Solomon's prayer for wisdom.

GOD of my fathers, and Lord of mercy, who hast made all things with thy word,

2 And by thy wisdom hast appointed man, that he should have dominion over the creature that was made by thee,

3 That he should order the world according to equity and justice, and execute justice with an upright heart:

4 Give me wisdom, that sitteth by thy throne, and cast me not off from among thy children:

5 ^bFor I am thy servant, and the son of thy handmaid, a weak man, and of short time, and falling short of the understanding of judgment and laws.

6 For if one be perfect among the children of men, yet if thy wisdom be not with him, he shall be nothing regarded.

7 ^cThou hast chosen me to be king of thy people, and a judge of thy sons and daughters:

8 And hast commanded me to build a temple on thy holy mount, and an altar in the city of thy dwelling-place, a resemblance of thy holy tabernacle, which thou hast prepared from the beginning:

9 ^dAnd thy wisdom with thee, which knoweth thy works, which then also was present when thou madest the

^e 1 Par. xxviii. 4 and 5; 2 Par. i. 9.—^d Prov. viii. 22 and 27; John i. 1.

VER. 15. *Of me.* Wisdom is the best protection.—*Good and valiant.* These are the two most essential qualifications of kings.

VER. 19. *Received.* "By lot," *sortitus*, (H.) to exclude all preceding merit. S. Aug. de Gen. lit. x. 18.—*Good soul.* Natural dispositions (Pineda) are perfected by grace and labour. C.

VER. 21. *Continent.* All good must come from God. H.—Chastity cannot be preserved without his aid. S. Aug. Conf. vi. 11.—Yet this seems not to be the literal sense. Solomon prays for the acquisition of wisdom, (C. Eccl. vi. 28, and xv. 1. M.) which includes continence, religion, and every virtue. H.

CHAP. IX. VER. 1. *God.* This prayer, which continues to the end of the book, is a paraphrase of 3 Kings iii. 6, &c., with several additional instructions, to remind people in authority of the love of justice. C.

VER. 7. *King.* Hence it appears that the sentiments of Solomon are expressed. W.—*Judge.* This is the first duty of a king.—*Thy sons.* He ought to govern his people, remembering that they are God's creatures and children.

VER. 8. *Beginning.* In thy eternal decrees, or when thou madest choice of Israel. H.

VER. 9. *With thee.* The uncreated wisdom is God himself: that which is communicated to man is his gift. Ver. 10. W.—*World.* Prov. viii. 22.

world, and knew what was agreeable to thy eyes, and what was right in thy commandments.

10 Send her out of thy holy heaven, and from the throne of thy majesty, that she may be with me, and may labour with me, that I may know what is acceptable with thee:

11 For she knoweth and understandeth all things, and shall lead me soberly in my works, and shall preserve me by her power.

12 So shall my works be acceptable, and I shall govern thy people justly, and shall be worthy of the throne of my father.

13 *For who among men is he that can know the counsel of God? or who can think what the will of God is?

14 For the thoughts of mortal men are fearful, and our counsels uncertain.

15 For the corruptible body is a load upon the soul, and the earthly habitation presseth down the mind that museth upon many things.

16 And hardly do we guess aright at things that are upon earth: and with labour do we find the things that are before us. But the things that are in heaven, who shall search out?

17 And who shall know thy thought, except thou give wisdom, and send thy Holy Spirit from above:

18 And so the ways of them that are upon earth may be corrected, and men may learn the things that please thee?

19 For by wisdom they were healed, whosoever have pleased thee, O Lord, from the beginning.

CHAP. X.

What wisdom did for Adam, Noe, Abraham, Lot, Jacob, Joseph, and the people of Israel.

SHE preserved him, ^bthat was first formed by God, the father of the world, when he was created alone,

2 *And she brought him out of his sin, and gave him power to govern all things.

3 *But when the unjust went away from her in his anger, he perished by the fury wherewith he murdered his brother.

4 *For whose cause, when water destroyed the earth, wisdom healed it again, directing the course of the just by contemptible wood.

5 *Moreover, when the nations had conspired together to consent to wickedness, she knew the just, and preserved him without blame to God, and kept him strong against the compassion for his son.

^a Isa. xl. 13; Rom. xi. 34; 1 Cor. ii. 16.—^b Gen. i. 27.—^c Gen. ii. 7.—^d Gen. iv. 8.
^e Gen. vii. 6.—^f Gen. xi. 2.—^g Gen. xix. 17, and 22.

VER. 17. *Thought.* How shall we govern as we ought, and act as thy vicerents, without thy Spirit? Prov. xvi. 10, and 2 Kings xiv. 17.

VER. 19. *Whosoever, &c.* is not in the Sept. But *men* includes as much. H. CHAP. X. VER. 2. *Sin.* Hence it is clear that our first parent repented, (W.) and was saved. Gen. v. 5. S. Iran. iii. 34. S. Aug. Ep. 99, ad Evod. Corn. a Lap. C.—*Things.* Before sin, he submitted willingly; but afterwards, he was forced to use all his ingenuity to preserve this dominion.

VER. 3. *The unjust.* Cain. We have no proof of his repentance.

VER. 4. *Cause.* The wickedness of the race of Cain. C.—*Just.* Noe.

VER. 5. *She knew the just.* She found out and approved Abraham, (C.) Sem, or Heber, who took no part in building the tower. S. Aug. de Civ. Dei, xvi. 4.—*To God.* Many say that Abraham was at first addicted to idolatry. Philo, 8. Aug., &c.—But not after he was directed by the light of heaven. C.—*Strong.* Gave him strength to stand firm against the efforts of his natural tenderness, when

6 *She delivered the just man, who fled from the wicked that were perishing, when the fire came down upon Pentapolis:

7 Whose land, for a testimony of their wickedness, is desolate, and smoketh to this day, and the trees bear fruits that ripen not, and a standing pillar of salt is a monument of an incredulous soul.

8 For regarding not wisdom, they did not only slip in this, that they were ignorant of good things, but they left also unto men a memorial of their folly, so that in the things in which they sinned, they could not so much as lie hid.

9 But wisdom hath delivered from sorrow them that attend upon her.

10 *She conducted the just, when he fled from his brother's wrath, through the right ways, and showed him the kingdom of God, and gave him the knowledge of the holy things, made him honourable in his labours, and accomplished his labours.

11 In the deceit of them that overreached him, she stood by him, and made him honourable.

12 She kept him safe from his enemies, and she defended him from seducers, and gave him a strong conflict, that he might overcome, and know that wisdom is mightier than all.

13 *She forsook not the just when he was sold, but delivered him from sinners: she went down with him into the pit.

14 *And in bands she left him not, till she brought him the sceptre of the kingdom, and power against those that oppressed him: and showed them to be liars that had accused him, and gave him everlasting glory.

15 *She delivered the just people, and blameless seed, from the nations that oppressed them.

16 She entered into the soul of the servant of God, and stood against dreadful kings in wonders and signs.

17 And she rendered to the just the wages of their labours, and conducted them in a wonderful way: and she was to them for a covert by day, and for the light of stars by night:

18 *And she brought them through the Red Sea, and carried them over through a great water.

19 But their enemies she drowned in the sea, and from the depth of hell she brought them out. *Therefore the just took the spoils of the wicked.

20 *And they sung to thy holy name, O Lord, and they praised with one accord thy victorious hand.

^b Gen. xxviii. 5, and 10.—^c Gen. xxxviii. 28.—^d Gen. xli. 40; Acts vii. 9.—^e Exod. i. 11.
^f Exod. xiv. 22; Psal. lxxvii. 13.—^g Exod. xii. 35.—^h Exod. xv. 1.

he was ordered to sacrifice his son. Ch.—*Against.* Lit. "in." To obey God was true compassion to his son, though it might have deprived him of this life. H.

VER. 6. *The just man.* Lot.—*Pentapolis.* The land of the five cities, Sodom, Gomorrah, &c. Ch.

VER. 10. *The just.* Jacob.—*Of God.* Or heaven open, and angels ascending and descending. Gen. xxxviii. 12.

VER. 12. *Conflict with the angel.* Ch.

VER. 13. *Just.* Joseph. Ch.—*Sinners.* His brethren, &c. Sept. "from sin" of adultery. M.—*Pit.* Or prison, to which he was confined at the instigation of Potiphar's wife, always preserving his virtue. C.—He had also been let down into an old pit by his brethren. H.

VER. 14. *Kingdom.* Which he ruled under Pharaoh. Gen. xli. 40. C

VER. 16. *God.* Moses. Ch.—Num. xii. 7; Psal. civ. 26, &c.

21 For wisdom opened the mouth of the dumb, and made the tongues of infants eloquent.

CHAP. XI.

Other benefits of wisdom to the people of God.

SHE prospered their works in the hands of the holy prophet.

2 They went through wildernesses that were not inhabited, and in desert places they pitched their tents.

3 They stood against their enemies, and revenged themselves of their adversaries.

4 They were thirsty, and they called upon thee, and water was given them out of the high rock, and a refreshment of their thirst out of the hard stone.

5 For by what things their enemies were punished, when their drink failed them, while the children of Israel abounded therewith, and rejoiced :

6 By the same things they in their need were benefited.

7 For instead of a fountain of an ever-running river, thou gavest human blood to the unjust.

8 And whilst they were diminished for a manifest reproof of their murdering the infants, thou gavest to thine abundant water unlooked for :

9 Showing by the thirst that was then, how thou didst exalt thine, and didst kill their adversaries.

10 For when they were tried, and chastised with mercy, they knew how the wicked were judged with wrath, and tormented.

11 For thou didst admonish and try them as a father : but the others, as a severe king, thou didst examine and condemn.

12 For whether absent or present, they were tormented alike.

13 For a double affliction came upon them, and a groaning for the remembrance of things past.

14 For when they heard that by their punishments the others were benefited, they remembered the Lord, wondering at the end of what was come to pass.

15 For whom they scorned before, when he was thrown out at the time of his being wickedly exposed to perish, him they admired in the end, when they saw the event : their thirsting being unlike to that of the just.

16 But for the foolish devices of their iniquity, because some being deceived worshipped dumb serpents, and worthless beasts, thou didst send upon them a multitude of dumb beasts for vengeance :

17 That they might know that by what things a man sinneth, by the same also he is tormented.

18 For thy almighty hand, which made the world of

matter without form, was not unable to send upon them a multitude of bears, or fierce lions,

19 Or unknown beasts of a new kind, full of rage : either breathing out a fiery vapour, or sending forth a stinking smoke, or shooting horrible sparks out of their eyes :

20 Whereof not only the hurt might be able to destroy them, but also the very sight might kill them through fear.

21 Yea, and without these, they might have been slain with one blast, persecuted by their own deeds, and scattered by the breath of thy power : but thou hast ordered all things in measure, and number, and weight.

22 For great power always belonged to thee alone. and who shall resist the strength of thy arm ?

23 For the whole world before thee is as the least grain of the balance, and as a drop of the morning dew, that falleth down upon the earth.

24 But thou hast mercy upon all, because thou canst do all things, and overlookest the sins of men for the sake of repentance.

25 For thou lovest all things that are, and hatest none of the things which thou hast made : for thou didst not appoint, or make any thing hating it.

26 And how could any thing endure, if thou wouldst not ? or be preserved, if not called by thee ?

27 But thou sparest all : because they are thine, O Lord, who lovest souls.

CHAP. XII.

God's wisdom and mercy in his proceedings with the Chanaanites.

O HOW good and sweet is thy Spirit, O Lord, in all things !

2 And therefore thou chastisest them that err, by little and little : and admonishest them, and speakest to them, concerning the things wherein they offend : that leaving their wickedness, they may believe in thee, O Lord.

3 For, those ancient inhabitants of thy holy land, whom thou didst abhor,

4 Because they did works hateful to thee by their sorceries, and wicked sacrifices,

5 And those merciless murderers of their own children and eaters of men's bowels, and devourers of blood from the midst of thy consecration,

6 And those parents sacrificing with their own hands helpless souls, it was thy will to destroy by the hands of our parents,

7 That the land which of all is most dear to thee, might receive a worthy colony of the children of God.

8 Yet even those thou sparedst as men, and didst send

* Exod. xvi. 1.—* Exod. xvii. 12.—* Num. xx. 11.—* Infra, xii. 24.

* Lev. xxvi. 22 ; Infra, xvi. 1 ; Jer. viii. 17.—* Deut. ix. 3, and xii. 29, and xviii. 13.

VER. 21. *Eloquent.* They would, if possible, have sounded forth thy praise. *Dionys.*—The Hebrews had been kept in ignorance, and afraid to speak. C.

CHAP. XI. VER. 1. *Prophet.* Moses, (Ch.) by whose ministry the Hebrews were delivered, (H.) and governed with the utmost prudence. Num. xii. 26. C.

VER. 3. *Their enemies.* The Amalecites, (Ch.) and all others, who durst attack Moses. Deut. iii. 1.

VER. 5. *By what things, &c.* The meaning is, that God, who wrought a miracle to punish the Egyptians by thirst, when he turned all their waters into blood, (at which time the Israelites, who were exempt from those plagues, had plenty of water,) wrought another miracle in favour of his own people in their thirst, by giving them water out of the rock. Ch.

VER. 7. *River.* The Nile, to which the Egyptians gave Divine honours. C. —*Thou.* Sept. "disturbed with corrupted blood, in punishment of the infanticide decree, thou gavest," &c.

VER. 14. *By their punishments, &c.* That is, that the Israelites had been benefited and miraculously favoured in the same kind, in which they had been punished. Ch.

VER. 16. *Dumb beasts.* Viz. frogs, sciniphs, flies, and locusts. Ch.

VER. 25. *It.* Sin and disorder is the work of man, deserving hatred. C.

VER. 26. *Called.* Into existence, or into its proper place. Rom. iv. 17.

VER. 27. *All.* Awaiting their amendment, and unwilling to destroy thy creatures. Chap. xii. 10. Hence thou didst not exterminate the Egyptians at once. C.

CHAP. XII. VER. 1. *O how.* Sept. "for incorruptible is thy Spirit ;" which S. Athanasius (ad Serap.) adduces as a proof of the Holy Ghost's Divinity. C.

VER. 5. *Consecration.* Lit. *sacrament*, or land. That is, the land sacred to thee, in which thy temple was to be established, and man's redemption to be wrought. Ch.

wasps forerunners of thy host, to destroy them by little and little.

9 Not that thou wast unable to bring the wicked under he just by war, or by cruel beasts, or with one rough word to destroy them at once:

10 *But executing thy judgments by degrees, thou gavest them place of repentance, not being ignorant that they were a wicked generation, and their malice natural, and that their thought could never be changed.

11 For it was a cursed seed from the beginning: neither didst thou for fear of any one give pardon to their sins.

12 For who shall say to thee: What hast thou done? or who shall withstand thy judgment? or who shall come before thee to be a revenger of wicked men? or who shall accuse thee, if the nations perish, which thou hast made?

13 For there is no other God but thou, ^bwho hast care of all, that thou shouldst show that thou dost not give judgment unjustly.

14 Neither shall king, nor tyrant, in thy sight inquire about them whom thou hast destroyed.

15 For so much then, as thou art just, thou orderest all things justly: thinking it not agreeable to thy power, to condemn him who deserveth not to be punished.

16 For thy power is the beginning of justice: and because thou art Lord of all, thou makest thyself gracious to all.

17 For thou showest thy power, when men will not believe thee to be absolute in power, and thou convinceest the boldness of them that know thee not.

18 But thou being master of power, judgest with tranquillity, and with great favour disposest of us: for thy power is at hand when thou wilt.

19 But thou hast taught thy people by such works, that they may be just and humane, and hast made thy children to be of a good hope: because in judging, thou givest place for repentance for sins.

20 For if thou didst punish the enemies of thy servants, and that deserved to die, with so great deliberation, giving them time and place whereby they might be changed from their wickedness:

21 With what circumspection hast thou judged thy own children, to whose parents thou hast sworn, and made covenants of good promises?

22 Therefore whereas thou chastisest us, thou scourgest our enemies very many ways, to the end that when we judge we may think on thy goodness: and when we are judged, we may hope for thy mercy.

* Exod. xxv. 30; Deut. vii. 22.—^b 1 Pet. v. 7 —^c Supra, xi. 16; Rom. i. 23.

23 Wherefore thou hast also greatly tormented them, who, in their life, have lived foolishly and unjustly, by the same things which they worshipped.

24 ^cFor they went astray for a long time in the ways of error, holding those things for gods which are the most worthless among beasts, living after the manner of children without understanding.

25 Therefore thou hast sent a judgment upon them, as senseless children, to mock them.

26 But they that were not amended by mockeries and reprehensions, experienced the worthy judgment of God.

27 For seeing, with indignation, that they suffered by those very things which they took for gods, when they were destroyed by the same, they acknowledged him the true God, whom in time past they denied that they knew for which cause the end also of their condemnation came upon them.

CHAP. XIII.

Idolaters are inexcusable: and those most of all that worship for gods the works of the hands of men.

BUT ^dall men are vain, in whom there is not the knowledge of God: and who by these good things that are seen, could not understand him that is, neither by attending to the works have acknowledged who was the workman:

2 ^eBut have imagined either the fire, or the wind, or the swift air, or the circle of the stars, or the great water, or the sun and moon, to be the gods that rule the world.

3 With whose beauty, if they, being delighted, took them to be gods: let them know how much the Lord of them is more beautiful than they: for the first author of beauty made all those things.

4 Or if they admired their power, and their effects let them understand by them, that he that made them, is mightier than they:

5 For by the greatness of the beauty, and of the creature, the Creator of them may be seen, so as to be known thereby.

6 But yet as to these they are less to be blamed. For they perhaps err, seeking God, and desirous to find him.

7 ^fFor being conversant among his works, they search and they are persuaded that the things are good which are seen.

8 But then again they are not to be pardoned.

9 For if they were able to know so much, as to make a judgment of the world: how did they not more easily find out the Lord thereof?

10 But unhappy are they, and their hope is among

^d Rom. i. 18.—^e Deut. iv. 19, and xvii. 3.—^f Rom. i. 21.

described, to show the value of wisdom and piety. C.—Without the knowledge of God all is darkness. 1 Cor. ii. 2. S. Just. Dial.—*Is.* He who is, must be the most proper name of God. Exod. iii. 14.—*Could not.* Inasmuch as they were vain. H.

VER. 2. *Fire.* The chief god of the Persians.—*Wind.* Zephyrus, &c.—*Air.* Which is perhaps the wind.—*Stars.* The zodiac, or pleiads. This species of idolatry was most ancient and general.—*Water.* The ocean, Neptune, &c. The Egyptians adored water above all, as the origin of other things. Hence they were punished first by it. Philo, Vit. Mor. 1.—*Moon.* These were mostly the objects of worship, under the names of Baal, Astarte, (C.) the Phœbus or Diana of the Romans. H.

VER. 5. *Thereby.* God is announced by the heavens, and by all creatures. Psal. xviii. 1; Rom. i. 20.

VER. 10. *Of men.* The pagans in general took the material statue to be the

VER. 8. *Wasps.* These were the auxiliaries of the Hebrews. Deut. vii. 20.
VER. 10. *Natural.* We are all by nature children of wrath. Eph. ii. 3. H.—But the Chanaanites were accursed by Noe, (Gen. ix. 25,) and were brought up in wickedness (Psal. lvii. 4) by their parents. S. Aug. de Bapt. ii. 8.—*Changed.* Because they would not employ well the time allowed them. C.

VER. 11. *Pardon.* Or impunity. C.—“Thou art angry, and yet art tranquil.” S. Aug. Conf. i. 4.

VER. 12. *Done?* Shall the clay say to the potter, Why hast thou made me thus? Isa. xlv. 9, and lxiv. 8. We know, that under a just God, no one is miserable, unless he deserve it. Ver. 15.

VER. 27. *God.* Who destroyed their idols: yet they did not serve him, (W.) which was true of all the pagans. Rom. i. 21. C.

CHAP. XIII. VER. 1. *Vain.* Sept. “foolish by nature, who are ignorant of God.” H.—In this and the three following chapters the miseries of idolatry are

the dead, who have called gods the works of the hands of men, gold and silver, the inventions of art, and the resemblances of beasts, or an unprofitable stone the work of an ancient hand.

11 *Or if an artist, a carpenter, hath cut down a tree proper for his use, in the wood, and skilfully taken off all the bark thereof, and with his art, diligently formeth a vessel profitable for the common uses of life,

12 And useth the chips of his work to dress his meat :

13 And taking what was left thereof, which is good for nothing, being a crooked piece of wood, and full of knots, carveth it diligently when he hath nothing else to do, and by the skill of his art fashioneth it, and maketh it like the image of a man :

14 Or the resemblance of some beast, laying it over with vermilion, and painting it red, and covering every spot that is in it :

15 And maketh a convenient dwelling-place for it, and setting it in a wall, and fastening it with iron,

16 Providing for it, lest it should fall, knowing that it is unable to help itself : for it is an image, and hath need of help.

17 And then maketh prayer to it, inquiring concerning his substance, and his children, or his marriage. And he is not ashamed to speak to that which hath no life :

18 And for health he maketh supplication to the weak, and for life prayeth to that which is dead, and for help calleth upon that which is unprofitable :

19 And for a good journey he petitioneth him that cannot walk : and for getting, and for working, and for the event of all things he asketh him that is unable to do any thing.

CHAP. XIV.

The beginning of worshipping idols : and the effects thereof.

A GAIN, another designing to sail, and beginning to make his voyage through the raging waves, calleth upon a piece of wood more frail than the wood that carrieth him.

2 For this the desire of gain devised, and the workman built it by his skill.

3 But thy providence, O Father, governeth it : ^bfor thou hast made a way even in the sea, and a most sure path among the waves,

4 Showing that thou art able to save out of all things, yea, though a man went to sea without art.

^a Isa. xlv. 12 ; Jer. x. 3.—^b Exod. xiv. 22.

residence of a god. S. Aug. de Civ. Dei, vii. 6, and viii. 13.—The more learned regarded the figures of the sun, &c., as his representations, while others supposed that Jupiter meant the heavens, Juno the air, Vulcan fire, &c.—*Hand.* This is to abuse antiquity. The idol of the Arabs was a rough stone.

VER. 14. *Vermilion.* The ancients greatly esteemed this colour, (C.) and painted with it the statues of their gods on festival days, and the bodies of those who had the honour of a triumph. Pliny, xxxiii. 6.

VER. 15. *Iron.* Baruch (vi. 26) ridicules the same custom, and the other prophets intimate that the pagans took these statues to be really gods, otherwise their practice was no more blameable than that of the Jews, who fastened the cherubim to the ark with gold, and carried them. But the latter did not believe that the Deity resided personally in those images ; no more than we do, that Christ is attached to his image on the cross. This distinguishes the behaviour of the faithful from that of pagans. C.

CHAP. XIV. VER. 1. *Him.* The folly of exposing one's life, without necessity, to such imminent danger at sea, is great ; though much less than to confide in idols.

VER. 7. *Cometh.* By which Noe was preserved, (Corn. a Lap.,) or criminals are executed. Jans.—The author foretells the redemption of mankind on the

5 But that the works of thy wisdom might not be idle : therefore men also trust their lives even to a little wood, and passing over the sea by ship, are saved.

6 ^cAnd from the beginning also, when the proud giants perished, the hope of the world fleeing to a vessel, which was governed by thy hand, left to the world seed of generation.

7 For blessed is the wood, by which justice cometh.

8 ^dBut the idol that is made by hands, is cursed, as well it, as he that made it : he because he made it ; and it because being frail it is called a god.

9 But to God the wicked and his wickedness are hateful alike.

10 For that which is made, together with him that made it, shall suffer torments.

11 Therefore there shall be no respect had even to the idols of the Gentiles : because the creatures of God are turned to an abomination, and a temptation to the souls of men, and a snare to the feet of the unwise.

12 For the beginning of fornication is the devising of idols : and the invention of them is the corruption of life.

13 For neither were they from the beginning, neither shall they be for ever.

14 For by the vanity of men they came into the world : and therefore they shall be found to come shortly to an end.

15 For a father being afflicted with bitter grief, made to himself the image of his son, who was quickly taken away : and him who then had died as a man, he began now to worship as a god, and appointed him rites and sacrifices among his servants.

16 Then, in process of time, wicked custom prevailing, this error was kept as a law, and statues were worshipped by the commandment of tyrants.

17 And those whom men could not honour in presence, because they dwelt far off, they brought their resemblance from afar, and made an express image of the king, whom they had a mind to honour : that by this their diligence, they might honour as present, him that was absent.

18 And to the worshipping of these, the singular diligence also of the artificer helped to set forward the ignorant.

19 For he being willing to please him that employed him, laboured with all his art to make the resemblance in the best manner.

20 And the multitude of men, carried away by the

^c Gen. vi. 4, and vii. 7.—^d Psal. cxiii. 4 ; Baruch vi. 3.

cross. W. Gal. iii. 13. S. Aug. de Civ. Dei, xv. 26. S. Amb. Psal. cxviii., Ser. 8.

VER. 12. *Fornication.* Invention of idols brought people to give way to spiritual fornication, and corruption of manners. W.—They freely practised what was sanctioned by the example of their gods. S. Aug. de Civ. Dei, ii. 7, and 3 Kings xiv. 24, and 4 Kings xxiii. 7, 8. C.

VER. 13. *Beginning.* Truth is always prior to falsehood. H.

VER. 15. *Servants.* This was at first done privately, and made the way for public idolatry. Calvin attempts to refute this assertion, maintaining that Laban's idols were more ancient, and not images. But this argument is nugatory, as *theraphim* may be rendered either *images*, (Prot. 1552,) or *idols*. Prot. 1603. The latter version is preferable, as Laban called them his gods, and the Greek and Latin have idols. It is also certain that Ninus set up the image of his father, Jupiter Belus, to be honoured by the people, before Abraham's time ; and the Fathers agree that the making of images in memory of the dead was the first occasion of idolatry. S. Chrys. hom. 87, in Matt. S. Jer. in Osee ii., &c. W.

VER. 18. *Ignorant.* The arts of sculpture and painting may be prejudicial. (C.) and were therefore banished by Moses from his republic, (Philo,) as the Jews were so prone to idolatry. Chap. xv. 4. The case is different with us. H.

beauty of the work, took him now for a god, that a little before was but honoured as a man.

21 And this was the occasion of deceiving human life: for men serving either their affection, or their kings, gave the incommunicable name to stones and wood.

22 And it was not enough for them to err about the knowledge of God, but whereas they lived in a great war of ignorance, they call so many and so great evils peace.

23 ^aFor either they sacrifice their own children, or use hidden sacrifices, or keep watches full of madness,

24 So that now they neither keep life, nor marriage undefiled, but one killeth another through envy, or grieveth him by adultery:

25 And all things are mingled together, blood, murder, theft, and dissimulation, corruption and unfaithfulness, tumults and perjury, disquieting of the good,

26 Forgetfulness of God, defiling of souls, changing of nature, disorder in marriage and the irregularity of adultery and uncleanness

27 For the worship of abominable idols is the cause, and the beginning and end of all evil.

28 For either they are mad when they are merry: or they prophesy lies, or they live unjustly, or easily forswear themselves.

29 For whilst they trust in idols, which are without life, though they swear amiss, they look not to be hurt.

30 But for two things they shall be justly punished, because they have thought not well of God, giving heed to idols, and have sworn unjustly, in guile despising justice.

31 For it is not the power of them, by whom they swear, but the just vengeance of sinners always punisheth the transgression of the unjust.

CHAP. XV.

The servants of God praise him who hath delivered them from idolatry: condemning both the makers and the worshippers of idols.

BUT thou, our God, art gracious and true, patient, and ordering all things in mercy.

2 For if we sin, we are thine, knowing thy greatness: and if we sin not, we know that we are counted with thee.

3 For to know thee is perfect justice: and to know thy justice, and thy power, is the root of immortality.

4 For the invention of mischievous men hath not deceived us, nor the shadow of a picture, a fruitless labour, a graven figure with divers colours,

5 The sight whereof enticeth the fool to lust after it, and he loveth the lifeless figure of a dead image.

6 The lovers of evil things deserve to have no better

^a Deut. xviii. 10: Jer. vii. 6.

things to trust in, both they that make them, and they that love them, and they that worship them.

7 ^bThe potter also tempering soft earth, with labour fashioneth every vessel for our service, and of the same clay he maketh both vessels that are for clean uses, and likewise such as serve to the contrary: but what is the use of these vessels, the potter is the judge.

8 And of the same clay by a vain labour he maketh a god: he who a little before was made of earth himself, and a little after returneth to the same out of which he was taken, when his life, which was lent him, shall be called for again.

9 But his care is, not that he shall labour, nor that his life is short, but he striveth with the goldsmiths and silver-smiths: and he endeavoureth to do like the workers in brass, and counteth it a glory to make vain things.

10 For his heart is ashes, and his hope vain earth, and his life more base than clay:

11 Forasmuch as he knew not his Maker, and him that inspired into him the soul that worketh, and that breathed into him a living spirit.

12 Yea, and they have counted our life a pastime, and the business of life to be gain, and that we must be getting every way, even out of evil.

13 For that man knoweth that he offendeth above all others, who of earthly matter maketh brittle vessels, and graven gods.

14 But all the enemies of thy people that hold them in subjection, are foolish, and unhappy, and proud beyond measure:

15 ^cFor they have esteemed all the idols of the heathens for gods, which neither have the use of eyes to see, nor noses to draw breath, nor ears to hear, nor fingers of hands to handle, and as for their feet, they are slow to walk.

16 For man made them: and he that borroweth his own breath, fashioned them. For no man can make a god like to himself.

17 For being mortal himself, he formeth a dead thing with his wicked hands. For he is better than they whom he worshippeth, because he indeed hath lived, though he were mortal, but they never.

18 Moreover, they worship also the vilest creatures: but things without sense, compared to these, are worse than they.

19 Yea, neither by sight can any man see good of these beasts. But they have fled from the praise of God, and from his blessing.

^b Rom. ix. 21.—^c Psal. cxiii. 5, and cxxxiv. 16.

VER. 21. *Name.* It cannot with propriety be given to any but God. W.—The Jews explain this of the name Jehovah, which they will never pronounce. C.

VER. 23. *Children.* This was done by the Chanaanites, Hebrews, &c. Chap. xii. 23; Isa. lvii. 5.

VER. 28. *Mad.* Like the Bacchanalian women, running crowned with serpents, and eating raw flesh.—*Lies.* The delusions of the devil, or the fraud of priests.—*Easily.* Those who believe not in religion, or in the power of him by whom they swear, can give no security by an oath. They fear no harm. Ver. 29.

VER. 31. *Just.* Lit. "the punishment of sinners always walketh about," &c. H.—"The stone does not hear thee speaking, but God punishes the deceiver." S. Aug.

CHAP. XV. VER. 1. *Mercy.* The pagans have no real respect for their gods: they fear them not. C.—But we know that Thou governest all, (H.) and wilt punish us, if we transgress. C.

VER. 4. *Us.* He wrote after the captivity, when the Jews abhorred idolatry, &c. II.

(C.) as they might also do at the beginning of Solomon's reign. H.—*Picture.* It is not certain that the art was known in the days of Moses, or that he expressly forbade it.

VER. 10. *Clay.* In death, those who have trusted in creatures shall be abandoned by all.

VER. 11. *Worketh.* God gives life, and also the rational soul. Gen. ii. 7.

VER. 12. *Evil.* This is the maxim of worldlings. C.—*Virtus post nummos.* Hor. i. Ep. 1.—Our occupations are like those of children. They presently perish or we must quit them. S. Chrys. hom. 47, ad Pop.

VER. 14. In their pride they threaten more than they can perform, (Isa. xvi. 6,) or they take images to be gods, which infants only imagine are men.—*Measure.* They become insolent, and despise and persecute the servants of God. W.

VER. 19. *Beasts.* They are deformed, (H.) and seem to have been cursed by God, like the serpent. Gen. iii. 14. C.—*Fled from.* Or "have banished" (Lerin.) God's praise, claiming it for themselves. M.

CHAP. XVI.

God's different dealings with the Egyptians, and with his own people.

FOR these things, and by the like things to these, they were worthily punished, and were destroyed by a multitude of beasts.

2 Instead of which punishment, dealing well with thy people, ^athou gavest them their desire of delicious food, of a new taste, preparing for them quails for their meat:

3 To the end, that they indeed desiring food, by means of those things that were shown and sent among them, might loathe even that which was necessary to satisfy their desire. But these, after suffering want for a short time, tasted a new meat.

4 For it was requisite that inevitable destruction should come upon them that exercised tyranny: but to these it should only be shown how their enemies were destroyed.

5 ^bFor when the fierce rage of beasts came upon these, they were destroyed with the bitings of crooked serpents.

6 But thy wrath endured not for ever, but they were troubled for a short time for their correction, having a sign of salvation, to put them in remembrance of the commandment of thy law.

7 For he that turned to it, was not healed by that which he saw, but by thee, the Saviour of all.

8 And in this thou didst show to our enemies, that thou art he who deliverest from all evil.

9 ^cFor the bitings of locusts, and of flies, killed them, and there was found no remedy for their life: because they were worthy to be destroyed by such things.

10 But not even the teeth of venomous serpents overcame thy children: for thy mercy came and healed them.

11 For they were examined for the remembrance of thy words, and were quickly healed, lest falling into deep forgetfulness, they might not be able to use thy help.

12 For it was neither herb, nor mollifying plaster, that healed them, but thy word, O Lord, which healeth all things.

13 ^dFor it is thou, O Lord, that hast power of life and death, and ledest down to the gates of death, and bringest back again:

14 A man indeed killeth through malice, and when the spirit is gone forth, it shall not return, neither shall he call back the soul that is received:

15 But it is impossible to escape thy hand.

16 ^eFor the wicked that denied to know thee, were scourged by the strength of thy arm, being persecuted by strange waters, and hail, and rain, and consumed by fire.

17 And which was wonderful, in water, which extinguisheth all things, the fire had more force: for the world fighteth for the just.

18 For at one time the fire was mitigated, that the beasts which were sent against the wicked might not be burnt, but that they might see, and perceive that they were persecuted by the judgment of God.

19 And at another time the fire, above its own power, burnt in the midst of water, to destroy the fruits of a wicked land.

20 ^fInstead of which things, thou didst feed thy people with the food of angels, and gavest them bread from heaven, prepared without labour; having in it all that is delicious, and the sweetness of every taste.

21 For thy sustenance showed thy sweetness to thy children, and serving every man's will, it was turned to what every man liked.

22 ^gBut snow and ice endured the force of fire, and melted not: that they might know that the fire, burning in the hail, and flashing in the rain, destroyed the fruits of the enemies.

23 But this same again, that the just might be nourished, did even forget its own strength.

24 For the creature serving thee, the Creator, is made fierce against the unjust for their punishment: and abated its strength for the benefit of them that trust in thee.

25 Therefore even then it was transformed into all things, and was obedient to thy grace, that nourisheth all, according to the will of them that desired it of thee:

26 That thy children, O Lord, ^hwhom thou lovedst, might know that it is not the growing of fruits that nourisheth men, but thy word preserveth them that believe in thee.

27 For that which could not be destroyed by fire, being warmed with a little sun-beam, presently melted away:

28 That it might be known to all, that we ought to prevent the sun to bless thee, and adore thee at the dawning of the light.

29 For the hope of the unthankful shall melt away as the winter's ice, and shall run off as unprofitable water.

CHAP. XVII.

The Egyptian darkness.

^a Exod. ix. 23.—^b Exod. xvi. 14; Num. xi. 7; Psal. lxxvii. 25; John vi. 31.
^c Exod. ix. 24.—^d Deut. viii. 3; Matt. iv. 4.

CHAP. XVI. VER. 1. *Things.* Sept. "therefore by similar things they," &c. H.—The Egyptians were punished for their idolatry by beasts, though they worshipped them, (H.) being infested with insects, frogs, locusts, &c., (chap. xii. 23; Exod. viii., and x. C.) and seeing their first-born perish for their cruelty. W.

VER. 2. *Meat.* The second time, God gave them in his anger; but still he dealt favourably with his people, (Exod. xvi. 13; Num. xi. 7. C.) punishing them as a father, for their amendment. W.

VER. 3. *They indeed desiring food, &c.* He means the Egyptians; who were restrained even from that food which was necessary by the frogs and the flies that were sent amongst them, and spoiled all their meats. Ch.—Exod. viii. 3. C.—*These.* The Israelites. Ch.—*New meat.* Quails. M.

VER. 6. *Sign of salvation.* The brazen serpent, an emblem of Christ our saviour (Ch.); and of the obedience which they should show to God's commands. C.

VER. 17. *The fire had more force.* Viz. When the fire and hail mingled together laid waste the land of Egypt. Exod. ix. Ch.

VER. 18. *Mitigated.* The Egyptians could not banish the insects with fire and smoke, (Jans.,) or the storm sent by God did not exterminate the sciniphs,

which had caused the magicians to acknowledge a miracle. Exod. viii. 18. The frogs and flies were already gone. Ib. 11, and 31. C.

VER. 20. *Angels.* See Exod. xvi. W.—If angels stood in need of food, they could have nothing more delicious.

VER. 21. *Sustenance.* Lit. "substance," which some explain (C.) of God himself preparing this delicious food. Naz. Or. 49.—*Liked.* It is generally believed that the taste alone was changed, which S. Aug. and others restrain to God's faithful servants, otherwise the Hebrews could not have been disgusted with manna. Num. xi. 6, and xxi. 5. To these it was therefore simply manna. But the others found in it whatever they could desire. C. S. Greg. Mor. vi. 9.

VER. 26. *Word.* Deut. viii. 3; Matt. iv. 4. Fruits, of themselves, could not support man. C.

VER. 28. *Light.* Those who desire to receive any favour must seek it with diligence, as the manna was to be gathered before sun-rise. Clarius. C.

VER. 29. *Water.* The ungrateful and negligent shall find their hopes frustrated, (C.) as well as the wicked, who expect salvation (W.) without a change of manners. H.—Ingratitude stops the fountain of grace. M.

FOR thy judgments, O Lord, are great, and thy words cannot be expressed : therefore undisciplined souls have erred.

2 ^a For while the wicked thought to be able to have dominion over the holy nation, *they themselves being fettered with the bonds of darkness, and a long night, shut up in their houses, lay there exiled from the eternal providence.*

3 And while they thought to lie hid in their obscure sins they were scattered under a dark veil of forgetfulness, being horribly afraid, and troubled with exceeding great astonishment.

4 For neither did the den that held them, keep them from fear : for noises coming down troubled them, and sad visions appearing to them, affrighted them.

5 And no power of fire could give them light, neither could the bright flames of the stars enlighten that horrible night.

6 But there appeared to them a sudden fire, very dreadful : and being struck with the fear of that face, which was not seen, they thought the things which they saw to be worse :

7 ^b And the delusions of their magic art were put down, and their boasting of wisdom was reproachfully rebuked.

8 For they who promised to drive away fears and troubles from a sick soul, were sick themselves of a fear worthy to be laughed at.

9 For though no terrible thing disturbed them : yet being scared with the passing by of beasts, and hissing of serpents, they died for fear : and denying that they saw the air, which could by no means be avoided.

10 For whereas wickedness is fearful, it beareth witness of its condemnation : for a troubled conscience always forecasteth grievous things.

11 For fear is nothing else but a yielding up of the succours from thought.

12 And while there is less expectation from within, the greater doth it count the ignorance of that cause which bringeth the torment.

13 But they that during that night, in which nothing could be done, and which came upon them from the lowest and deepest hell, slept the same sleep,

14 Were sometimes molested with the fear of monsters, sometimes fainted away, their soul failing them : for a sudden and unlooked for fear was come upon them.

^a Exod. x. 23.—^b Exod. vii. 22, and viii. 7.—^c Exod. x. 23.

CHAP. XVII. VER. 2. *Providence*, and day-light, like incorrigible slaves in prison. C.

VER. 3 *Sins*. This interior darkness was punished with the exterior one. C.—*Forgetfulness*. Of each other, being concerned only for themselves, (H.) or they seemed to be forgotten by Providence, or buried in *Lethean* most dismal obscurity. M.—*Exceeding*. Greek, "spectres." C.

VER. 6. *Fire*. Like lightning, which would not allow them leisure to distinguish objects. C.

VER. 7. *Rebuked*. Or chastised. H.—The magicians could not imitate this miracle, nor secure themselves from its horrors. C.

VER. 9. *Fear*. The Egyptians kept serpents in their houses, and fed them. But now, neglecting to show this attention, they were affrighted with their hissing.—*Air*. Or could live. They seemed to wish for death, (C.) like the damned, but it fled from them. H.

VER. 10. *Things*. The wicked are most cowardly. C.

VER. 11. *Thought*. And giving way to despair, when it is extreme.

VER. 12. *Expectation*. Or fear. Such an one is filled with a mortal anxiety.

15 Moreover, if any of them had fallen down, he was kept shut up in prison without irons.

16 For if any one were a husbandman, or a shepherd, or a labourer in the field, and was suddenly overtaken, he endured a necessity from which he could not fly.

17 For they were all bound together with one chain of darkness. Whether it were a whistling wind, or the melodious voice of birds, among the spreading branches of trees, or a fall of water running down with violence,

18 Or the mighty noise of stones tumbling down, or the running that could not be seen of beasts playing together, or the roaring voice of wild beasts, or a rebounding echo from the highest mountains : these things made them to swoon for fear.

19 For the whole world was enlightened, with a clear light, and none were hindered in their labours.

20 But over them only was spread a heavy night, an image of that darkness which was to come upon them. But they were to themselves more grievous than the darkness.

CHAP. XVIII.

The slaughter of the first-born in Egypt: the efficacy of Aaron's intercession, in the sedition on occasion of Core.

BUT^c thy saints had a very great light, and they heard their voice indeed, but did not see their shape. And because they also did not suffer the same things, they glorified thee:

2 And they that before had been wronged, gave thanks, because they were not hurt now : and asked this gift, that there might be a difference.

3 ^d Therefore they received a burning pillar of fire for a guide of the way which they knew not, and thou gavest them a harmless sun of a good entertainment.

4 The others indeed were worthy to be deprived of light, and imprisoned in darkness, who kept thy children shut up, by whom the pure light of the law was to be given to the world.

5 ^e And whereas they thought to kill the babes of the just : one child being cast forth, and saved to reprove them, thou tookest away a multitude of their children, and destroyedst them all together in a mighty water.

6 For that night was known before by our fathers, that assuredly knowing what oaths they had trusted to, they might be of better courage.

7 So thy people received the salvation of the just, and destruction of the unjust.

^d Exod. xiv. 24 ; Psal. lxxvii. 14, and civ. 39.—^e Exod. i. 16, and ii. 3.—^f Exod. xiv. 27.

VER. 15. *Irons*. Darkness forced them to stay where they were. C.

CHAP. XVIII. VER. 1. *Their*. The Hebrews' (M.) or rather the Egyptians' voice. The land of Gessen was preserved from these horrors, (C.) though such Egyptians as might be found there were exposed to them ; and their dismal lamentations made the people of God appreciate their own happiness. W.

VER. 3. *Therefore*. "Instead of those things," (Gr.) darkness and complaints, (H.) God led away his people in triumph. Hab. iii. 3.—*A harmless sun*. A light that should not hurt or molest them ; but that should be an agreeable guest to them (Ch.) ; or the desert should receive them, where they should be provided with food. M.

VER. 4. *Was*. Lit. "began." H.—In Egypt the Hebrews themselves were unacquainted with the law, which was given at their arrival at Sinai. C.

VER. 5. *One child*. Viz. Moses. Ch.—He was preserved to be the leader of the Hebrews, when the Egyptians were drowned (W.) in the Red Sea. M.

VER. 6. *Fathers*. God had assured the patriarchs that he would visit his people, and Moses had told them what would take place during the night of their deliverance. Exod. iv. 22, and xi. 4. C.

8 For as thou didst punish the adversaries: so thou didst also encourage and glorify us.

9 For the just children of good men were offering sacrifice secretly, and they unanimously ordered a law of justice: that the just should receive both good and evil alike, singing now the praises of the fathers.

10 But on the other side there sounded an ill-accord- ing cry of the enemies, and a lamentable mourning was heard for the children that were bewailed.

11 And the servant suffered the same punishment as the master, and a common man suffered in like manner as the king.

12 So all alike had innumerable dead, with one kind of death. Neither were the living sufficient to bury them: for in one moment the noblest offspring of them was destroyed.

13 For whereas they would not believe any thing be- fore by reason of the enchantments, then first upon the destruction of the first-born, they acknowledged the people to be of God.

14 For while all things were in quiet silence, and the night was in the midst of her course,

15 Thy Almighty word leaped down from heaven from thy royal throne, as a fierce conqueror into the midst of the land of destruction,

16 With a sharp sword carrying thy unfeigned com- mandment, and he stood and filled all things with death, and standing on the earth, reached even to heaven.

17 Then suddenly visions of evil dreams troubled them, and fears unlooked for came upon them.

18 And one thrown here, another there, half dead, showed the cause of his death.

19 For the visions that troubled them foreshowed these things, lest they should perish, and not know why they suffered these evils.

20 But the just also were afterwards touched by an assault of death, and there was a disturbance of the mul- titude in the wilderness: but thy wrath did not long con- tinue.

21 For a blameless man made haste to pray for the people, bringing forth the shield of his ministry, prayer, and by incense making supplication, withstood the wrath, and put an end to the calamity, showing that he was thy servant.

22 And he overcame the disturbance, not by strength of body nor with force of arms, but with a word he sub-

dued him that punished them, alleging the oaths and covenant made with the fathers.

23 For when they were now fallen down dead by heaps one upon another, he stood between and stayed the assault, and cut off the way to the living.

24 For in the priestly robe which he wore, was the whole world: and in the four rows of the stones, the glory of the fathers was graven, and thy Majesty was written upon the diadem of his head.

25 And to these the destroyer gave place, and was afraid of them: for the proof only of wrath was enough.

CHAP. XIX.

Why God showed no mercy to the Egyptians. His favour to the Israelites. All creatures obey God's orders for the service of the good, and the punish- ment of the wicked.

BUT as to the wicked, even to the end there came upon them wrath without mercy. For he knew before also what they would do:

2 For when they had given them leave to depart, and had sent them away with great care, they repented, and pursued after them.

3 For whilst they were yet mourning, and lamenting at the graves of the dead, they took up another foolish device: and pursued them as fugitives whom they had pressed to be gone:

4 For a necessity, of which they were worthy, brought them to this end: and they lost the remembrance of those things which had happened, that their punishment might fill up what was wanting to their torments:

5 And that thy people might wonderfully pass through, but they might find a new death.

6 For every creature, according to its kind, was fashioned again as from the beginning, obeying thy com- mandments, that thy children might be kept without hurt.

7 For a cloud overshadowed their camp, and where water was before, dry land appeared, and in the Red Sea a way without hinderance, and out of the great deep a springing field:

8 Through which all the nation passed which was pro- tected with thy hand, seeing thy miracles and wonders.

9 For they fed on their food like horses, and they skipped like lambs, praising thee, O Lord, who hadst de- livered them.

10 For they were yet mindful of those things which had been done in the time of their sojourning, how the

* Exod. xii. 29.—b Num. xvi. 46.

* Exod. xxviii. 6.—d Exod. xiv. 5.

VER. 9. *Men.* The patriarchs. Their children, the Israelites, offered in private the sacrifice of the paschal lamb; and were regulating what they were to do in their journey, when that last and most dreadful plague was coming upon their enemies. Ch.—*Alike.* The feast was a bond of union with God and their neighbour, (C.) and the Hebrews resolved to be always true to one another both in prosperity and adversity. H.

VER. 12. *Noblest.* The first-born (Ch.) of Pharaoh, and those of slaves and cattle, were slain. Exod. xii. C.

VER. 14. *Course.* This description of the decree, or angel of the Lord, is most magnificent. The Church applies it to Christ's nativity, who is thought to have been born at midnight. C.

VER. 17. *Visions.* These informed the Egyptians that their miseries were not to be attributed to any natural cause. The dying proclaimed the same, as Moses had done. Exod. xi. 4.

VER. 23. *Living.* Whom the angel was prevented from attacking. Num. xvi. 47. C.

VER. 24. *Priestly.* Lit. robe of the *poderis*, (H.) "reaching down to the

feet," and made of sky-blue linen, with pomegranates and bells at the bottom. C.—The colours represented the four elements. H.—See S. Jer. Ep. 128. Joseph. iii. 8.—*Fathers.* The twelve descendants of Jacob, whose names appeared in the stones of the breast-plate. Exod. xxviii. 17.—*Majesty.* On a golden plate worn by the high priest on his forehead was inscribed "Holiness to the Lord." Exod. xxviii. 36. C.

VER. 25. *Afraid.* Or showed a regard for them. H.—*Enough.* God did not intend to exterminate his people, as he had done the first-born of Egypt. C.

CHAP. XIX. VER. 1. *Knew.* God foresaw the malice of the Egyptians against his people, but was not the author of it. W.

VER. 2. *Care.* Lit. "solicitude," (H.) so that they would not allow them time to prepare victuals.

VER. 4. *Necessity.* God permitted them to be blinded by their own obstinacy. C.

VER. 7. *Field.* Like a meadow, (C.) *germinans*, "growing grass." Sept. H.—The Hebrews passed with as much ease as in a desert, (Psal. cv. 9; Isa. lxiii. 13,) or place of pasture, while the sea seemed to be in quest of other channels. C.

Gen. i. 9. H.

ground brought forth flies instead of cattle, and how the river cast up a multitude of frogs instead of fishes.

11 ^a And at length they saw a new generation of birds, when, being led by their appetite, they asked for delicate meats.

12 For to satisfy their desire, the quail came up to them from the sea: and punishments came upon the sinners, not without foregoing signs by the force of thunders: for they suffered justly according to their own wickedness.

13 For they exercised a more detestable inhospitality than any: others indeed received not strangers unknown to them, but these brought their guests into bondage that had deserved well of them.

14 And not only so, but in another respect also they were worse: for the others, against their will, received the strangers.

15 But these grievously afflicted them whom they had received with joy, and who lived under the same laws.

^a Exod. xvi. 13; Num. xi. 31; Supra, xvi. 2.

16 But they were struck with blindness: ^b as those others were at the doors of the just man, when they were covered with sudden darkness, and every one sought the passage of his own door.

17 For while the elements are changed in themselves, as in an instrument the sound of the quality is changed, yet all keep their sound: which may clearly be perceived by the very sight.

18 For the things of the land were turned into things of the water: and the things that before swam in the water passed upon the land.

19 The fire had power in water above its own virtue, and the water forgot its quenching nature.

20 On the other side, the flames wasted not the flesh of corruptible animals walking therein, neither did they melt that good food, which was apt to melt as ice. For in all things thou didst magnify thy people, O Lord, and didst honour them, and didst not despise them, but didst assist them at all times, and in every place.

^b Gen. xix. 11.

VER. 14. *In another.* Lit. "but there was another respect (or punishment) of them, because unwillingly they received strangers." Gen. xix. 1. H.

VER. 15. *Laws.* Or "rights," *justitias*. The Hebrews acknowledged the civil authority (M.) of Pharaoh, though they adopted not his religion. Chap. xviii. 4. H.

VER. 17. *Changed.* The meaning is, that whatever changes God wrought in the elements by miracles in favour of his people, they still kept their harmony by obeying his will. Ch.—He answers the objection of philosophers, who argued

against the possibility of miracles, as being against the established laws of nature. But they induce no more confusion than the various strings of a harp, when they are touched with skill, though they have each their respective name and sound.—*Sight.* Sept. add, "of what happened" (H.) in those miraculous changes.

VER. 18. *Water.* Men, &c. passed through the Red Sea, while frogs got into houses.

VER. 20. *Therein.* For the punishment of the Egyptians. Chap. xvi. 18. C.—*Food.* Manna. Ch.—Sept. "immortal food," ambrosia. H.

ECCLESIASTICUS.

This Book is so called from a Greek word that signifies a preacher; because, like an excellent preacher, it gives admirable lessons of all virtues. The author was Jesus, the son of Sirach, of Jerusalem, who flourished about two hundred years before Christ. As it was written after the time of Esdras, it is not in the Jewish canon; but is received as canonical and Divine by the Catholic Church, instructed by apostolical tradition, and directed by the Spirit of God. It was first wrote in the Hebrew, but afterwards translated into Greek by another Jesus, the grandson of the author; whose prologue to this book is the following (Ch.):

THE PROLOGUE.

The knowledge of many and great things hath been shown us by the law, and the prophets, and others that have followed them: for which things Israel is to be commended for doctrine and wisdom: because not only they that speak must needs be skilful, but strangers also both speaking and writing, may by their means become most learned. My grandfather, Jesus, after he had much given himself to a diligent reading of the law, and the prophets, and other books, that were delivered to us from our fathers, had a mind also to write something himself pertaining to doctrine and wisdom; that such as are desirous to learn, and are made knowing in these things, may be more and more attentive in mind, and be strengthened to live according to the law. I entreat you, therefore, to come with benevolence, and to read with attention, and to pardon us for those things wherein we may seem, while we follow the image of wisdom, to come short in the composition of words: for the Hebrew words have not the same force in them when translated into another tongue. And not only these, but the law also itself, and the prophets, and the rest of the books, have no small difference, when they are spoken in their own language. For in the eighth and thirtieth year coming into Egypt, when Ptolemy Evergetes was king, and continuing there a long time, I found there books left, of no small nor contemptible learning. Therefore I thought it good and necessary for me to bestow some diligence and labour to interpret this book: and with much watching and study, in some space of time, I brought the book to an end, and set it forth for the service of them that are willing to apply their mind, and to learn how they ought to conduct themselves, who purpose to lead their life according to the law of the Lord.

—If some forbear to urge the authority of this book, in disputes with the Jews, we need not be surprised, as there were other proofs against them. H.—It was alleged in the controversies about baptism and grace, and no one thought of rejecting its testimony. Chap. xxxiv. 30. S. Cyp. Ep. 65. S. Aug. Bap. vi. 34. Grat. ii. 11, &c. —The Councils of Ephesus, 3rd Carthage, (chap. xlvii.) Francfort, 8th Toledo, and Trent, ought to settle all doubts on this head. The Jews themselves have a great regard for the book, (though the Thalmud condemns it for admitting more persons than one in God,) and seem to have copied many sentences from it into the two Syriac alphabets of Ben Sira. This may be the work which S. Jerom (Pref. in Sal.) testifies he saw in Heb., as that text cannot at present be found. C. See Ep. 115. D.—But this is no proof that it was not extant in S. Jerom's time, and the many variations between the Greek copies themselves and the Vulg. may owe their rise to the different translators omitting some parts of it. H.—The same person seems to have translated this and the former book into Latin in the earliest ages, though the present work is more obscure, because the Greek is less beautiful, of which the Rom. edit. is deemed the most correct; though the Compl. agrees better with the Vulg. He appears to have given frequently a double version, for fear of not having expressed the full sense in the first, unless the additions be his or some other person's glosses which have crept into the text. C.—Many of the Fathers quote this book as the production of Solomon, because it contains many of his sentences preserved by tradition, (M.) and resembles his works. S. Aug. de Civ. Dei, xvii. 20.—The Greek styles it "The Wisdom of Jesus, the son of Sirach." He has imitated (H.) the *Proverbs* to chap. xxiv., *Ecclesiastes* to chap. xlii. 15, where wisdom ends her exhortation, and the *Canticle* in the remainder of the work, praising God and the great men of the nation, down to Simon II. Vales in Euseb. iv. 22. C.—The last chapter contains a prayer, which may be in imitation of the book of *Wisdom*. This work is often styled *Panaretos*, a collection of pious maxims, (H.) or a "receptacle of all virtues." W.—Many think it was composed between A. M. 3711 and 3783 (Torniel); but it seems rather to have appeared in times of persecution, (chap. xxxvi.) after Philopator had been incensed against Simon II. for opposing his entrance into the sanctuary, (chap. l. 4, &c.) for which he ordered the Jews in Egypt to be cruelly butchered, (2 Mac.) and after Epiphanes, the Syrian monarch, had commenced his most cruel persecution of that people, and of Onias III., twenty-two years after the death of Simon II., (chap. xxxv. and l.) A. M. 3828 B. C. 176. Euseb. Grot. Usher. C.

CHAPTER I.

All wisdom is from God, and is given to them that fear and love God.

ALL *wisdom is from the Lord God, and hath been always with him, and is before all time.

2 Who hath numbered the sand of the sea, and the drops of rain, and the days of the world? Who hath measured the height of heaven, and the breadth of the earth, and the depth of the abyss?

3 Who hath searched out the wisdom of God, that goeth before all things?

4 Wisdom hath been created before all things, and the understanding of prudence from everlasting.

5 The word of God on high is the fountain of wisdom, and her ways are everlasting commandments.

6 To whom hath the root of wisdom been revealed, and who hath known her wise counsels?

7 To whom hath the discipline of wisdom been revealed and made manifest? and who hath understood the multiplicity of her steps?

8 There is one most high Creator Almighty, and a powerful King, and greatly to be feared, who sitteth upon his throne, and is the God of dominion.

9 He created her in the Holy Ghost, and saw her, and numbered her, and measured her.

10 And he poured her out upon all his works, and upon all flesh, according to his gift, and hath given her to them that love him.

11 The fear of the Lord is honour, and glory, and gladness, and a crown of joy.

12 The fear of the Lord shall delight the heart, and shall give joy, and gladness, and length of days.

13 With him that feareth the Lord, it shall go well in the latter end, and in the day of his death he shall be blessed.

14 The love of God is honourable wisdom.

15 And they to whom she shall show herself, love her by the sight, and by the knowledge of her great works.

16 *The fear of the Lord is the beginning of wisdom, and was created with the faithful in the womb, it walketh with chosen women, and is known with the just and faithful.

17 The fear of the Lord is the religiousness of knowledge.

18 Religiousness shall keep and justify the heart, it shall give joy and gladness.

19 It shall go well with him that feareth the Lord, and in the days of his end he shall be blessed.

20 To fear God is the fulness of wisdom, and fulness is from the fruits thereof.

* 3 Kings iii. 9, and iv. 29.—b Psal. cx. 10; Prov. i. 7, and ix. 10.

CHAP. I. VER. 1. *Wisdom.* In this book Wisdom is taken for the Deity the Son, or the gift communicated to men. Prov. iii. 19; Wisd. vii. 25. C.

VER. 4. *Created.* Or "generated," if it be understood of the Son. S. Athan. Bos.—The decree respecting the incarnation was from eternity. M.

VER. 5. *Commandments.* The wise will observe the law (Deut. iv. 6. H.) and the Scriptures. This verse is not in the Gr. of Rome, &c., but it is in the edit. of Complut. and Camerarius.

VER. 9. *In the Holy Ghost,* or from himself. See Wisd. i. 5, and vii. 22.

VER. 11. *Joy.* Eternal glory is the fruit of the fear of the Lord; not that this virtue sufficeth, but it is the beginning, grounded on true faith, and bringeth forth other virtues and fruits of the Holy Ghost, and a joyful crown in the end. W.

21 She shall fill all her house with her increase, and the storehouses with her treasures.

22 The fear of the Lord is a crown of wisdom, filling up peace and the fruit of salvation:

23 And it hath seen, and numbered her: but both are the gifts of God.

24 Wisdom shall distribute knowledge, and understanding of prudence: and exalteth the glory of them that hold her.

25 The root of wisdom is to fear the Lord: and the branches thereof are long-lived.

26 In the treasures of wisdom is understanding and religiousness of knowledge: but to sinners wisdom is an abomination.

27 The fear of the Lord driveth out sin:

28 For he that is without fear, cannot be justified: for the wrath of his high spirits is his ruin.

29 A patient man shall bear for a time, and afterwards joy shall be restored to him.

30 A good understanding will hide his words for a time, and the lips of many shall declare his wisdom.

31 In the treasures of wisdom is the signification of discipline:

32 But the worship of God is an abomination to a sinner.

33 Son, if thou desire wisdom, keep justice, and God will give her to thee.

34 For the fear of the Lord is wisdom and discipline: and that which is agreeable to him,

35 Is faith, and meekness: and he will fill up his treasures.

36 Be not incredulous to the fear of the Lord: and come not to him with a double heart.

37 Be not a hypocrite in the sight of men, and let not thy lips be a stumblingblock to thee.

38 Watch over them, lest thou fall, and bring dishonour upon thy soul,

39 And God discover thy secrets, and cast thee down in the midst of the congregation:

40 Because thou camest to the Lord wickedly, and thy heart is full of guile and deceit.

CHAP. II.

God's servants must look for temptations: and must arm themselves with patience and confidence in God.

SON, *when thou comest to the service of God, stand in justice and in fear, and prepare thy soul for temptation.

2 Humble thy heart, and endure: incline thy ear, and receive the words of understanding: and make not haste in the time of clouds.

* Matt. iv. 1; 2 Tim. iii. 12.

VER. 17. *Religiousness,* or proper application of knowledge. H.—A learned impious man is most dangerous.

VER. 27. *Sin,* by vigilance or by repentance.

VER. 32. *Sinner.* Such imagine that God's service is insupportable. W.

VER. 35. *Faith,* or fidelity. M.—The meek shall possess the land. Matt. v. 4. C.

VER. 39. *Down.* Pride is usually thus treated. Matt. xxiii. 12. C.

CHAP. II. VER. 1. *God.* All must be tried. Tob. xii. 13; Heb. xii. 6; Luke xxiv. 46. But God will grant sufficient grace. 1 Cor. x. 13. C.

VER. 2. *Humble.* Gr. "regulate thy heart, and endure, and make not haste in the time of trouble," (H.) inflicted by God. Grot.—Be not impatient. Isa xxviii. 16

3 Wait on God with patience: join thyself to God, and endure, that thy life may be increased in the latter end.

4 Take all that shall be brought upon thee: and in thy sorrow endure, and in thy humiliation keep patience:

5 ^a For gold and silver are tried in the fire, but acceptable men in the furnace of humiliation.

6 Believe God, and he will recover thee: and direct thy way, and trust in him. Keep his fear, and grow old therein.

7 Ye that fear the Lord, wait for his mercy: and go not aside from him, lest ye fall.

8 Ye that fear the Lord, believe him: and your reward shall not be made void.

9 Ye that fear the Lord, hope in him: and mercy shall come to you for your delight.

10 Ye that fear the Lord, love him and your hearts shall be enlightened.

11 My children, behold the generations of men: and know ye that no one hath hoped in the Lord, and hath been confounded.

12 ^b For who hath continued in his commandment, and hath been forsaken? or who hath called upon him, and he despised him?

13 For God is compassionate and merciful, and will forgive sins in the day of tribulation: and he is a protector to all that seek him in truth.

14 Woe to them that are of a double heart, and to wicked lips, and to the hands that do evil, ^c and to the sinner that goeth on the earth two ways.

15 Woe to them that are faint-hearted, who believe not God: and therefore they shall not be protected by him.

16 Woe to them that have lost patience, and that have forsaken the right ways, and have gone aside into crooked ways.

17 And what will they do, when the Lord shall begin to examine?

18 They that fear the Lord, will not be incredulous to his word: ^d and they that love him, will keep his way.

19 They that fear the Lord, will seek after the things that are well pleasing to him: and they that love him, shall be filled with his law.

20 They that fear the Lord, will prepare their hearts, and in his sight will sanctify their souls.

21 They that fear the Lord, keep his commandments, and will have patience even until his visitation,

22 Saying: If we do not penance, we shall fall into the hands of the Lord, and not into the hands of men.

23 For according to his greatness, so also is his mercy with him.

^a Wisd. iii. 6.—^b Psal. xxx. 1.—^c 3 Kings xviii. 21.—^d John xiv. 23.—^e Exod. xx. 12;

VER. 3. *Patience.* Or expectation of being relieved. M.

VER. 5. *Humiliation.* It shows what they really are. C.

VER. 10. *Enlightened.* With joy. Isa. lviii. 10.

VER. 14. *Ways.* Attempting to reconcile the service of the world with that of God, who rejects hypocrites, (H.) the inconstant, and *faint-hearted.* Ver. 15, and 3 Kings xviii. 21. C.—Virtues and sins will receive their due. W.

VER. 20. *Hearts.* With God's grace (H.) to fight manfully. C.—*Sanctify.* Greek, "humble their souls, saying, We shall," &c. Ver. 22. H.—Prayer, vigils, and humility are the best dispositions to resist the devil.

VER. 22. *Men.* He alludes to 2 Kings xxiv. 14. In this world God punishes with mercy; in the next, with severity. Dan. xiii. 23. C.

CHAP. III. VER. 1. *Love.* The progeny of God's children brings forth the fruits of obedience and love. W.

VER. 3. *Seeking.* Greek, "and hath confirmed the judgment," &c. H.—God will revenge any disrespect shown to parents. M.

CHAP. III.

Lessons concerning the honour of parents, and humility, and avoiding curiosity.

THE sons of wisdom *are* the church of the just: and their generation, obedience and love.

2 Children, hear the judgment of your father, and so do that you may be saved.

3 For God hath made the father honourable to the children: and seeking the judgment of the mothers, hath confirmed *it* upon the children.

4 He that loveth God, shall obtain pardon for *his* sins by prayer, and shall refrain himself from them, and shall be heard in the prayer of days.

5 And he that honoureth his mother, is as one that layeth up a treasure.

6 He that honoureth his father, shall have joy in *his own* children, and in the day of his prayer he shall be heard.

7 He that honoureth his father, shall enjoy a long life: and he that obeyeth the father, shall be a comfort to his mother.

8 He that feareth the Lord, honoureth his parents, and will serve them as his masters that brought him into the world.

9 ^a Honour thy father in work and word, and all patience,

10 That a blessing may come upon thee from him, and his blessing may remain in the latter end.

11 ^b The father's blessing establisheth the houses of the children: but the mother's curse rooteth up the foundations.

12 Glory not in the dishonour of thy father: for his shame is no glory to thee.

13 For the glory of a man is from the honour of his father, and a father without honour is the disgrace of the son.

14 Son, support the old age of thy father, and grieve him not in his life:

15 And if his understanding fail, have patience with him, and despise him not when thou art in thy strength: for the relieving of the father shall not be forgotten.

16 For good shall be repaid to thee for the sin of thy mother.

17 And in justice thou shalt be built up, and in the day of affliction thou shalt be remembered: and thy sins shall melt away as the ice in the fair warm weather.

18 Of what an evil fame is he that forsaketh his father and he is cursed of God that angereth his mother.

19 My son, do thy works in meekness, and thou shalt be beloved above the glory of men.

Deut. v. 16; Matt. xv. 4; Mark vii. 10; Eph. vi. 2.—^a Gen. xxvii. 27, and xlix. 2.

VER. 7. *Father.* Greek, "Lord . . . mother, (8) and will serve them," &c. H.

VER. 9. *Father.* Greek adds, "and thy mother." C.—*And his, &c.,* wholly omitted. H.

VER. 11. *Foundations.* S. Aug. (de Civ. Dei, xxii. 8) gives a memorable instance.

VER. 13. *A father.* Greek, "mother."

VER. 15. *Fail.* *Bis pueri senes.* They do not lose the character of fathers how infirm soever, (C.) and those can never truly serve the invisible Deity who despise their fathers, his visible images on the earth. Philo. Decal.

VER. 16. *Sin.* Or ill-nature. Greek, "instead of sins, (17) a house shall be built up for thee." H.—Thy family shall increase. Exod. i. 21. C.—Alms, prayer and sacrifice for parents merit reward. W.

VER. 18. *Of.* Greek, "Like a blasphemer is," &c. C.

VER. 20. *Greater.* The dignity of a person should be the measure of his humility, (S. Amb. de Virg. 31,) as the most elevated are the most exposed to.

20 ^aThe greater thou art, the more humble thyself in all things, and thou shalt find grace before God :

21 For great is the power of God alone, and he is honoured by the humble.

22 ^bSeek not the things that are too high for thee, and search not into things above thy ability : but the things that God hath commanded thee, think on them always, and in many of his works be not curious.

23 For it is not necessary for thee to see with thy eyes those things that are hid.

24 In unnecessary matters be not over-curious, and in many of his works thou shalt not be inquisitive.

25 For many things are shown to thee above the understanding of men.

26 And the suspicion of them hath deceived many, and hath detained their minds in vanity.

27 A hard heart shall fare evil at the last : and he that loveth danger, shall perish in it

28 A heart that goeth two ways shall not have success, and the perverse of heart shall be scandalized therein.

29 A wicked heart shall be laden with sorrows, and the sinner will add sin to sin.

30 The congregation of the proud shall not be healed : for the plant of wickedness shall take root in them, and it shall not be perceived

31 The heart of the wise is understood in wisdom, and a good ear will hear wisdom with all desire.

32 A wise heart, and which hath understanding, will abstain from sins, and in the works of justice shall have success.

33 ^cWater quencheth a flaming fire, and alms resisteth sins :

34 And God provideth for him that showeth favour : he remembereth him afterwards, and in the time of his fall he shall find a sure stay.

CHAP. IV.

An exhortation to works of mercy, and to the love of wisdom.

SON, ^ddefraud not the poor of alms, and turn not away thy eyes from the poor.

2 Despise not the hungry soul : and provoke not the poor in his want.

3 Afflict not the heart of the needy, and defer not to give to him that is in distress.

^a Phil. ii. 3.—^b Prov. xxv. 27.

4 Reject not the petition of the afflicted : and turn not away thy face from the needy.

5 Turn not away thy eyes from the poor, for fear of anger : and leave not to them that ask of thee to curse thee behind thy back.

6 For the prayer of him that curseth thee in the bitterness of *his* soul, shall be heard : for he that made him, will hear him.

7 Make thyself affable to the congregation of the poor, and humble thy soul to the ancient, and bow thy head to a great man.

8 Bow down thy ear cheerfully to the poor, and pay what thou owest, and answer him peaceable words with mildness.

9 Deliver him that suffereth wrong out of the hand of the proud : and be not faint-hearted in thy soul.

10 In judging, be merciful to the fatherless, as a father, and as a husband to their mother :

11 And thou shalt be as the obedient son of the Most High, and he will have mercy on thee more than a mother.

12 Wisdom inspireth life into her children, and protecteth them that seek after her, and will go before *them* in the way of justice.

13 And he that loveth her, loveth life : and they that watch for her, shall embrace her sweetness.

14 They that hold her fast, shall inherit life : and whithersoever she entereth, God will give a blessing.

15 They that serve her, shall be servants to the holy one : and God loveth them that love her.

16 He that hearkeneth to her, shall judge nations : and he that looketh upon her, shall remain secure.

17 If he trust to her, he shall inherit her, and his generation shall be in assurance.

18 For she walketh with him in temptation, and at the first she chooseth him.

19 She will bring upon him fear, and dread, and trial : and she will scourge him with the affliction of her discipline, till she try him by her laws, and trust his soul.

20 Then she will strengthen him, and make a straight way to him, and give him joy,

21 And will disclose her secrets to him, and will heap

^c Dan. iv. 24.—^d Tobias iv. 7.

pride. Humility is taught only by true wisdom and the gospel. Matt. xi. 29. Philosophy may inspire us with the contempt of riches, &c. C.—Yet humility is the most indispensable duty, and no less essential than *delivery* to an orator. S. Aug. Ep. 118, ad Diosc.

VER. 22. *In*, &c. The mysterious nature of God and providence cannot be comprehended : and in many things we must confess our ignorance.

VER. 26. *Suspicion*. Gr. Comp. "their vain suspicion hath deceived many, and *their* wicked thought has ruined their judgment. Not having the apples of the eye, thou wilt be deprived of light ; and being ignorant, do not speak."

VER. 27. *Heart*. Which fears neither God nor man. S. Bern. Cons. 1.—Those who have not shown mercy can expect none. H.—The impenitent see their folly, like Antiochus, when it is too late. C.—They have loved the *danger*, which shall overtake them. Prov. i. 26. He seems to refute those who believed in fate, and would take no precautions. C.—Those who live in sin, tempting God to the last hour, generally perish. W.

VER. 29. *Wicked*. Greek, "hard," obdurate in sin, like Pharaoh. Rom. ii. 5. H.—*Sorrows*. Or crimes, as the word often implies, and the punishment thereof. C.—"Sin, by its own weight, leads to another, (S. Greg. Mor. xxv. 12,) and while custom is not resisted, a necessity arises." S. Aug. Conf. viii. 5.

VER. 30. *Congregation*. The proud or obstinate sinner will take no advice. Prov. xviii. 3. C.

VER. 31. *Understood*. Greek, "shall devise a parable and the ear of the hearer is the desire of a wise man." H.

VER. 33. *Water*, &c. He delights to instruct the attentive. C.—*Resist* Greek, "shall expiate, or obtain pardon for sins." Dan. iv. 24, and Luke xi. 41.—"When we bestow any thing, it is not of our own, but the gift of Christ. We give bread . . . He, *the poor*, renders us the kingdom of heaven." S. Jer. in Psal. cxxxiii. God becomes our debtor. S. Chrys. Hom. 53, and 58.—Our inheritance is secured. S. Cyp. de Op.—But then charity and repentance must accompany our alms. S. Aug. de Civ. Dei, xxi. ult.

CHAP. IV. VER. 1. *Alms*. Gr. "life," and of what is necessary to support it. C.—Christians are not masters of what is superfluous, no more than those who have the goods of the Church. S. Chrys. Corn. a Lap.—*Turn*. Gr. "draw not after thee indigent eyes." H.—Make not the poor wait long for relief. 2 Cor. ix. 7 ; Rom. xii. 8 ; Prov. viii. 28. C.

VER. 5. *For . . . anger*, and *behind*, &c., is not in Gr. H.—He thrice repeats the same injunction. Exod. xxii. 22. C.—Deal not cruelly with the poor ; for God will revenge their injuries. W.

VER. 7. *To the*. Gr. "and bow," &c. H.—Submission to magistracy is enforced. C.

VER. 18. *In temptation*, &c. The meaning is, that before wisdom will choose any for her favourites, she will try them by leading them through contradictions.

upon him treasures of knowledge, and understanding of justice.

22 But if he go astray, she will forsake him, and deliver him into the hands of his enemy.

23 Son, observe the time, and fly from evil.

24 For thy soul, be not ashamed to say the truth.

25 For there is a shame that bringeth sin, and there is a shame that bringeth glory and grace.

26 Accept no person against thy own person, nor against thy soul a lie.

27 Reverence not thy neighbour in his fall:

28 And refrain not to speak in the time of salvation. Hide not thy wisdom in her beauty.

29 For by the tongue wisdom is discerned: and understanding, and knowledge, and learning by the word of the wise, and stedfastness in the works of justice.

30 In no wise speak against the truth, but be ashamed of the lie of thy ignorance.

31 Be not ashamed to confess thy sins, ^abut submit not thyself to every man for sin.

32 Resist not against the face of the mighty, and do not strive against the stream of the river.

33 Strive for justice for thy soul, and even unto death fight for justice, and God will overthrow thy enemies for thee.

34 Be not hasty in thy tongue: and slack, and remiss in thy works.

35 Be not as a lion in thy nouse, terrifying them of thy household, and oppressing them that are under thee.

36 Let not thy hand be stretched out to receive, and shut when thou shouldst give.

CHAP. V.

We must not presume of our wealth or strength: nor of the mercy of God, to go on in sin: we must be stedfast in virtue and truth.

SET not thy heart upon unjust possessions, and say not: I have enough to live on: for it shall be of no service in the time of vengeance and darkness.

2 Follow not in thy strength the desires of thy heart:

3 And say not: How mighty am I! and who shall bring me under for my deeds? for God will surely take revenge.

^a Infra, vi. 6.—^b Prov. x. 6.

afflictions, and temptations, the usual noviceship of the children of God. Ch.—Gr. "for sideways or through crooked paths she shall walk with him at first, (19) she," &c. H.

VER. 21. *To him.* And explain why she has treated him so roughly.

VER. 22. *Enemy.* Gr. "ruin." This road leads to eternal misery. H.

VER. 23. *Time.* For all things. Eccles. iii. 1. All depends on the proper season.

VER. 24. *Ashamed,* to ask for relief, (ver. 25. C.) or to say the truth, as the martyrs have done.

VER. 25. *Grace.* When we refrain from doing things truly shameful. Chap. cli. C.—To abhor sin is glorious; but to yield to it, through shamefacedness, or not to reprove it, is vicious. W.

VER. 27. *Fall.* Excuse not his faults, (C.) lest thou partake in them.

VER. 28. *Hide,* &c. is not in the Alex. copy, though inserted by Grabe. H.—Ostentation is blameable; still we must speak in defence of the truth. C.

VER. 29. *Tongue.* Gr. "by speech, wisdom shall be known, and instruction by the word of the tongue."

VER. 30. *Lie.* Gr. "of thy want of information." Yet Grabe and the Comp. edit. have *lie*, &c. H.—Always yield to the truth, (C.) and never tell a lie, but speak the truth at proper times. W.

VER. 33. *Strive.* Gr. "unto death strive for the truth, and the Lord God will fight for thee." H.—The saints were modest, but intrepid. C.—All must rather lose their lives than act against justice or truth. W.

CHAP. V. VER. 1. *Unjust.* The translator styles riches unjust, because they often proceed from, or tend to injustice. They can afford no protection in death. Psal. xlviii. 17; Luke xii. 19, and xvi. 9. C.

VER. 2. *Heart.* If no man can oppose thee, remember God's judgments. W.

4 Say not: I have sinned, and what harm hath befallen me? for the Most High is a patient rewarder.

5 Be not without fear about sin forgiven, and add not sin upon sin:

6 And say not: The mercy of the Lord is great, he will have mercy on the multitude of my sins.

7 ^bFor mercy and wrath quickly come from him, and his wrath looketh upon sinners.

8 Delay not to be converted to the Lord, and defer it not from day to day.

9 For his wrath shall come on a sudden, and in the time of vengeance he will destroy thee.

10 ^cBe not anxious for goods unjustly gotten: for they shall not profit thee in the day of calamity and revenge.

11 Winnow not with every wind, and go not into every way: for so is every sinner proved by a double tongue.

12 Be stedfast in the way of the Lord, and in the truth of thy judgment, and in knowledge, and let the word of peace and justice keep with thee.

13 Be meek to hear the word, that thou mayest understand: and return a true answer with wisdom.

14 If thou have understanding, answer *thy* neighbour: but if not, let thy hand be upon thy mouth, lest thou be surprised in an unskilful word, and be confounded.

15 Honour and glory is in the word of the wise, but the tongue of the fool is his ruin.

16 Be not called a whisperer, and be not taken in thy tongue, and confounded.

17 For confusion and repentance is upon a thief, and an evil mark of disgrace upon the double-tongued, but to the whisperer hatred, and enmity, and reproach.

18 Justify alike the small, and the great.

CHAP. VI.

Of true and false friends: and of the fruits of wisdom.

INSTEAD of a friend, become not an enemy to thy neighbour: for an evil man shall inherit reproach and shame, so shall every sinner that is envious and double-tongued.

2 ^dExtol not thyself in the thoughts of thy soul like a bull: lest thy strength be quashed by folly,

^e Prov. xi. 4, and 28.—^f Rom. xii. 6; Phil. ii. 3.

VER. 4. *Rewarder.* Gr. "is long-suffering, he will not let thee escape."

VER. 5. *And add.* Gr. "to add." Take not occasion from God's goodness to offend him. H.—He will punish at last. Jans.—Satisfaction must be made even after the sin has been remitted. W.

VER. 7. *Looketh.* Gr. "shall rest" in hell, to punish the abuse of mercy. H.

VER. 8. *Day.* "God has promised thee pardon, if thou repent, but he has not promised thee to-morrow." S. Aug. Psal. cxiv.

VER. 12. *The way.* Gr. "thy knowledge or sentiment, and let thy speech be one," (H.) that men may depend upon thee.

VER. 13. *Word.* Comp. adds, "of God." But the Rom. edit. has, "be quick to hear, and answer slowly." James i. 19. "It is safer to hear than to preach." S. Aug. 59 in John.

VER. 14. *Lest.* Gr. "honour and infamy is in his speech; and the tongue of man proves his ruin." H.—Nothing can be productive of better or of worse consequences. Prov. xviii. 21. C.

VER. 16. *Be.* Gr. "insnare not by thy tongue, (17) for evil confusion is upon the thief, and great condemnation on the double-tongued. (18) Be not ignorant in any thing, great or small." H.—The detractor is more dangerous than the thief. He pierces without being seen. Eccles. x. 11; Prov. xxvi. 20; Rom. i. 29.

VER. 18. *Great.* Only examine the justice of the cause; or, according to the Greek, commit no fault of ignorance, nor say, "I did not think." C.

CHAP. VI. VER. 1. *Instead.* Gr. "and instead," &c. Detraction will separate friends.

VER. 2. *Extol.* This conduct is inimical to true friendship, which requires that we should make allowances for one another's faults. C.—*Like.* Gr. "lest thy soul be torn away like a bull. Thou wilt eat," &c. H.—Vulg. is better. C.

3 And it eat up thy leaves, and destroy thy fruit, and thou be left as a dry tree in the wilderness.

4 For a wicked soul shall destroy him that hath it, and maketh him to be a joy to his enemies, and shall lead him into the lot of the wicked.

5 A sweet word multiplieth friends, and appeaseth enemies, and a gracious tongue in a good man aboundeth.

6 Be in peace with many, but let one of a thousand be thy counsellor.

7 If thou wouldst get a friend, try him before thou takest him, and do not credit him easily.

8 For there is a friend for his own occasion, and he will not abide in the day of thy trouble.

9 And there is a friend that turneth to enmity: and there is a friend that will disclose hatred and strife, and reproaches.

10 And there is a friend, a companion at the table, and he will not abide in the day of distress.

11 A friend, if he continue steadfast, shall be to thee as thyself, and shall act with confidence among them of thy household.

12 If he humble himself before thee, and hide himself from thy face, thou shalt have unanimous friendship for good.

13 Separate thyself from thy enemies, and take heed of thy friends.

14 A faithful friend is a strong defence: and he that hath found him, hath found a treasure.

15 Nothing can be compared to a faithful friend, and no weight of gold and silver is able to countervail the goodness of his fidelity.

16 A faithful friend is the medicine of life and immortality: and they that fear the Lord, shall find him.

17 He that feareth God, shall likewise have good friendship: because according to him shall his friend be.

18 My son, from thy youth up receive instruction, and even to thy grey hairs thou shalt find wisdom.

19 Come to her as one that plougheth, and soweth, and wait for her good fruits.

20 For in working about her, thou shalt labour a little, and shalt quickly eat of her fruits.

21 How very unpleasant is wisdom to the unlearned, and the unwise will not continue with her.

* *Infra*, viii. 9.

VER. 5. *Appeaseth*. Gr. "and an eloquent tongue multiplies good words." L.—The affable gain our affections.

VER. 6. *Counsellor*. Only few are capable of this office, (H.) or of keeping secret. Yet we must have peace, if possible, with all. Rom. xii. 18. C.

VER. 7. *Get*. Lit. "dost possess a friend, possess him in trial," (H.) as the Greek also has it. But the Heb. term *hanah*, means likewise "to acquire," and a friend ought to be chosen with judgment. It is too late to try him after he has been received. C.

VER. 8. *Trouble*. Such are interested friends; but true "friendship is a kind and perfect agreement in all Divine and human affairs." Cic. S. Aug. c. Acad. 3. —Religion must be the foundation.

VER. 9. *Reproaches*. Disclosing all your imperfections. C.

VER. 13. *Friends*. Such as have been just described.—Entire confidence becomes those who are friends indeed.

VER. 16. *And immortality*, is not in Greek. C.—But shows the meaning of life in this place; as a true friend will not cease to give good advice for eternity. H.—But even in this world nothing can be more advantageous. C.—*Him*. Cicero himself says, "friendship can subsist only among the virtuous." Yet these, judging of others by themselves, are more easily imposed upon, and ought, therefore, to address themselves to God. C.

VER. 17. *Be*. He will instil into his friend sentiments of piety, if he have none not before.

22 She shall be to them as a mighty stone of trial, and they will cast her from them before it be long.

23 For the wisdom of doctrine is according to her name, and she is not manifest unto many, but with them to whom she is known, she continueth even to the sight of God.

24 Give ear, my son, and take wise counsel, and cast not away my advice.

25 Put thy feet into her fetters, and thy neck into her chains:

26 Bow down thy shoulder, and bear her, and be not grieved with her bands.

27 Come to her with all thy mind, and keep her ways with all thy power.

28 Search for her, and she shall be made known to thee, and when thou hast gotten her, let her not go:

29 For in the latter end thou shalt find rest in her, and she shall be turned to thy joy.

30 Then shall her fetters be a strong defence for thee, and a firm foundation, and her chain a robe of glory.

31 For in her is the beauty of life, and her bands are a healthful binding.

32 Thou shalt put her on as a robe of glory, and thou shalt set her upon thee as a crown of joy.

33 My son, if thou wilt attend to me, thou shalt learn, and if thou wilt apply thy mind, thou shalt be wise.

34 If thou wilt incline thy ear, thou shalt receive instruction: and if thou love to hear, thou shalt be wise.

35 *Stand in the multitude of ancients that are wise, and join thyself from thy heart to their wisdom, that thou mayest hear every discourse of God, and the sayings of praise may not escape thee.

36 And if thou see a man of understanding, go to him early in the morning, and let thy foot wear the steps of his doors.

37 ^bLet thy thoughts be upon the precepts of God, and meditate continually on his commandments: and he will give thee a heart, and the desire of wisdom shall be given to thee.

CHAP. VII.

Religious and moral duties.

DO no evils, and no evils shall lay hold of thee.
2 Depart from the unjust, and evils shall depart from thee.

^b Psal. i. 2.

VER. 18. *Wisdom*. A good education will, at last, bring forth fruit, though the passions may choke the good seed for a time. C.

VER. 22. *Trial*. Such stones were used to try people's strength, (Zach. xii. 3. C.) or to try gold. Vat.—The Syriac explains it of a precious stone. But the first idea is preferable. Many will not so much as attempt to become acquainted with wisdom and piety.

VER. 23. *Name*. Perhaps the author may compare the Greek word *Sophia* (C.) with *Tsopuie*, (H.) "hidden," or with another Greek term, *zophos*, which means "darkness." See chap. xliii. 8, and xlv. 1. The original Heb. text is lost so that we cannot determine to what word allusion is made. See Corn. a Lapid.—who has written the best commentary on this book.—*But, &c.*, is not in Greek. C.—Many prefer learning before piety. But S. Aug. says the unlearned rise and take the kingdom of heaven, while we with our learning, devoid of heart, (or charity H.) behold we fall into the dirt. Conf. viii. 8. W.

VER. 28. *Thee*. She will even seek thee first. Wisd. vi. 14; Prov. viii.; Matt. vii. 7.—*Gotten*. Continence does not here signify being chaste, (C.) though this is one of the fruits of wisdom. Wisd. viii. 21; Gal. v. 23. H.

VER. 35. *Wise*. Lit. "prudent." The Latin has this epithet, because old people are not always such, though it may be expected of them. C.

VER. 36. *Morning*, with the utmost diligence. C.—"The very meeting of the wise is of advantage; and thou mayest learn something of a great man, though he open not his mouth." Sen. Ep. 94.

3 My son, sow not evils in the furrows of injustice, and thou shalt not reap them seven-fold.

4 Seek not of the Lord a pre-eminence, nor of the king the seat of honour.

5 ^aJustify not thyself before God, for he knoweth the heart: and desire not to appear wise before the king.

6 Seek not to be made a judge, unless thou have strength enough to extirpate iniquities: lest thou fear the person of the powerful, and lay a stumblingblock for thy integrity.

7 Offend not against the multitude of a city, neither cast thyself in upon the people,

8 ^bNor bind sin to sin: for even in one thou shalt not be unpunished.

9 Be not faint-hearted in thy mind:

10 Neglect not to pray, and to give alms.

11 Say not: God will have respect to the multitude of my gifts, and when I offer to the most high God, he will accept my offerings.

12 Laugh no man to scorn in the bitterness of his soul: ^cfor there is one that humbleth and exalteth, God, who seeth all.

13 Devise not a lie against thy brother: neither do the like against thy friend.

14 Be not willing to make any manner of lie: for the custom thereof is not good.

15 Be not full of words in a multitude of ancients, and repeat not the word in thy prayer.

16 Hate not laborious works, nor husbandry ordained by the Most High.

17 Number not thyself among the multitude of the disorderly.

18 Remember wrath, for it will not tarry long.

19 Humble thy spirit very much: for the vengeance on the flesh of the ungodly is fire and worms.

20 Do not transgress against thy friend, deferring money, nor despise thy dear brother for the sake of gold.

21 Depart not from a wise and good wife, whom thou hast gotten in the fear of the Lord: for the grace of her modesty is above gold.

^a Job ix. 2; Psal. cxlii. 2; Eccles. vii. 7; Luke xviii. 11.—^b Infra, xii. 7.
^c 1 Kings ii. 7.

22 ^dHurt not the servant that worketh faithfully, nor the hired man that giveth thee his life.

23 Let a wise servant be dear to thee as thy own soul, defraud him not of liberty, nor leave him needy.

24 Hast thou cattle? have an eye to them: and if they be for thy profit, keep them with thee.

25 Hast thou children? instruct them, and bow down their neck from their childhood.

26 Hast thou daughters? have a care of their body, and show not thy countenance gay towards them.

27 Marry thy daughter *well*, and thou shalt do a great work, and give her to a wise man.

28 If thou hast a wife according to thy soul, cast her not off: and to her that is hateful, trust not thyself. With thy whole heart,

29 ^eHonour thy father, and forget not the groanings of thy mother:

30 Remember that thou hadst not been born but through them: and make a return to them as they have done for thee

31 With all thy soul fear the Lord, and reverence his priests.

32 With all thy strength love him that made thee: and forsake not his ministers.

33 ^fHonour God with all thy soul, and give honour to the priests, and purify thyself with thy arms.

34 Give them their portion, ^gas it is commanded thee, of the first-fruits, and of purifications: and for thy negligences purify thyself with a few.

35 Offer to the Lord the gift of thy shoulders, and the sacrifice of sanctification, and the first-fruits of the holy things:

36 And stretch out thy hand to the poor, that thy expiation and thy blessing may be perfected.

37 A gift hath grace in the sight of all the living, and restrain not grace from the dead.

38 ^hBe not wanting in comforting them that weep, and walk with them that mourn.

39 ⁱBe not slow to visit the sick: for by these things thou shalt be confirmed in love.

^d Lev. xix. 13.—^e Tob. iv. 3.—^f Deut. xii. 18.—^g Lev. ii. 3; Num. xviii. 15.
^h Rom. xii. 15.—ⁱ Matt. xxv. 36.

CHAP. VII. VER. 2. *Evils*. Gr. "injustice." Evil communications corrupt good manners, (H.) or the punishment of sin follows its commission. C.

VER. 3. *Not*. Gr. "Not in." H.—*Seven-fold*: more abundantly. Osee x. 11; Job iv. 5; Gal. vi. 7. C.

VER. 4. *Honour*. Ambition is the source of ruin to men and empires. James iii. 1. C.

VER. 5. *God*. Gr. "the Lord, and affect not wisdom (*σοφιστον*) before the king." H.—Of ourselves we are despicable; and kings love not those whose superior talents seem to eclipse their own.

VER. 6. *Integrity*. A judge is exposed to many dangers. 2 Par. xix. 6. C.

VER. 8. *To sin*. Correct not thy severity by too great indulgence, nor entangle thyself with the sins of others, as with a chain. Isa. v. 18.

VER. 9. *Mind*. If thou hast committed a fault, despair not, but pray, (ver. 10,) avoiding presumption. Ver. 11.

VER. 12. *Soul*. Whether the person have incurred a fault or not we ought to show pity, reflecting on our own frailty. 1 Cor. x. 12.

VER. 13. *Devise*. Lit. "plough."—*Brother*. We cannot hence infer, with Grotius, that the Jews allowed themselves to deceive strangers. C.

VER. 14. *Good*, but very pernicious. Matt. v. 37; Apoc. xxi. 8. S. Aug. Mend. C.

VER. 15. *Repeat not*. Make not much babbling by repetition of words, but aim more at fervour of heart. Ch.—A supplication ought to be drawn up in a concise manner. H.—Judges and orators should speak with due reserve. Prayer must be unceasing: yet many words must not be used to inform God of our wants. Our Saviour seems to allude to this text, Matt. vi. 7.

VER. 19. *On the flesh*, is not in Greek. Christ appears to have had this pas-

sage in view, Mark ix. 44. Many suppose that both allude to the fire which burnt dead bodies, &c. in the vale of Hinnon. But all allow that the inextinguishable flames of hell are meant. C.—Fire and the worm of conscience are both eternal. W.—The punishment at least is such, and more intense than we can conceive.

VER. 21. *Wife*. The virtuous never approved of divorcing any but the incorrigible. C. Dis.

VER. 27. *Man*. The Jews in general embraced the married state in their youth. S. Paul prefers virginity. 1 Cor. vii. 8.

VER. 28. *Hateful*. To marry such a one would be an occasion of divorce, which is always odious.

VER. 33. *Priests*. Gr. "priest, and give him the portion which is enjoined thee, the first-fruit, and for negligence, and the gift of the shoulders, and the," &c. Ver. 35. H.

VER. 34. *Few offerings*, if thou be poor. Sa.

VER. 36. *Poor*. They and Levites are always to be invited. Deut. xii. 1 and xiv. 26.

VER. 37. *Dead*: detained in purgatory. W.—*And restrain not grace from the dead*. Withhold not from them the benefit of alms, prayers, and sacrifices. Such was the doctrine and practice of the Church of God, even in the time of the Old Testament. And the same has always been continued from the days of the apostles in the Church of the New Testament. Ch.

VER. 38. *Walk*. Gr. "mourn." H.

VER. 39. *Love*, being approved both by God and man.

VER. 40. *End*. Gr. "things;" death, judgment, and either hell or heaven. H.—This consideration is a powerful preservative against sin. W.—For who would

40 In all thy works remember thy last end, and thou shalt never sin.

CHAP. VIII.

Other lessons of wisdom and virtue.

STRIVE not with a powerful man, lest thou fall into his hands.

2 *Contend not with a rich man, lest he bring an action against thee.

3 *For gold and silver hath destroyed many, and hath reached even to the heart of kings, and perverted them.

4 Strive not with a man that is full of tongue, and heap not wood upon his fire.

5 Communicate not with an ignorant man, lest he speak ill of thy family.

6 Despise not a man that turneth away from sin, *nor reproach him therewith: remember that we are all worthy of reproof.

7 *Despise not a man in his old age: for we also shall become old.

8 Rejoice not at the death of thy enemy: knowing that we all die, and are not willing that others should rejoice at our death.

9 *Despise not the discourse of them that are ancient and wise, but acquaint thyself with their proverbs.

10 For of them thou shalt learn wisdom, and instruction of understanding, and to serve great men without blame.

11 Let not the discourse of the ancients escape thee, for they have learned of their fathers:

12 For of them thou shalt learn understanding, and to give an answer in time of need.

13 Kindle not the coals of sinners by rebuking them, let thou be burnt with the flame of the fire of their sins.

14 Stand not against the face of an injurious person, lest he sit as a spy to entrap thee in thy words.

15 *Lend not to a man that is mightier than thyself: and if thou lendest, count it as lost.

16 Be not surety above thy power: and if thou be surety, think as if thou wert to pay it.

17 Judge not against a judge: for he judgeth according to that which is just.

18 *Go not on the way with a bold man, lest he burden thee with his evils: for he goeth according to his own will, and thou shalt perish together with his folly.

19 *Quarrel not with a passionate man, and go not into the desert with a bold man: for blood is as nothing in

his sight, and where there is no help he will overthrow thee.

20 Advise not with fools, for they cannot love but such things as please them.

21 Before a stranger do no matter of counsel: for thou knowest not what he will bring forth.

22 Open not thy heart to every man: lest he repay thee with an evil turn, and speak reproachfully to thee

CHAP. IX.

Cautions with regard to women, and dangerous conversations.

BE not jealous over the wife of thy bosom, lest she show in thy regard the malice of a wicked lesson.

2 Give not the power of thy soul to a woman, lest she enter upon thy strength, and thou be confounded.

3 Look not upon a woman that hath a mind for many lest thou fall into her snares.

4 Use not much the company of her that is a dancer, and hearken not to her, lest thou perish by the force of her charms.

5 *Gaze not upon a maiden, lest her beauty be a stumblingblock to thee.

6 *Give not thy soul to harlots in any point: lest thou destroy thyself and thy inheritance.

7 Look not round about thee in the ways of the city, nor wander up and down in the streets thereof.

8 *Turn away thy face from a woman dressed up, and gaze not about upon another's beauty.

9 For many have perished by the beauty of a woman, and hereby lust is enkindled as a fire.

10 Every woman that is a harlot, shall be trodden upon as dung in the way.

11 Many, by admiring the beauty of another man's wife, have become reprobate, for her conversation burneth as fire.

12 Sit not at all with another man's wife, nor repose upon the bed with her:

13 And strive not with her over wine, lest thy heart decline towards her, and by thy blood thou fall into destruction.

14 Forsake not an old friend, for the new will not be like to him.

15 A new friend is as new wine: it shall grow old, and thou shalt drink it with pleasure.

16 *Envy not the glory and riches of a sinner, for thou knowest not what his ruin shall be.

17 Be not pleased with the wrong done by the

* Matt. xxv. 25.—b Infra, xxxi. 6.—c 2 Cor. ii. 6; Gal. vi. 1.—d Lev. xix. 32.
e Supra, vi. 35.—f Infra, xxix. 4.—g Gen. iv. 8.—h Prov. xxii. 24.

dare to offend his Judge, if he believed that the next moment he would be arraigned before his dreadful tribunal? C.—“We die daily,” &c. S. Jer. ad Heliod.

CHAP. VIII. VER. 2. *Bring.* Gr. “overweigh thee,” (H.) or turn the balance of the judge (C.) against thee, by money, (H.) which sometimes will corrupt kings. It is better, therefore, to avoid all law-suits. W.

VER. 5. *Family.* Gr. “ancestors.” They will be accused of having neglected thy education. People generally associate with those of the like dispositions.

VER. 13. *Sinners.* Gr. “a sinner, lest thou be burnt in the fire of his flame,” when he shall be enraged. H.—This is not the time for reprehension. C.

VER. 14. *Words.* Thus the Pharisees attacked our Saviour. Matt. xxii. 15.

VER. 20. *Love.* Gr. “keep the word secret” (21) Do no hidden thing before a stranger.” H.—The skilful alone must be consulted. W.

VER. 22. *Evil.* Gr. “false kindness.” The rest is omitted. H.

CHAP. IX. VER. 1. *Lest.* “A husband should teach his wife to be chaste by his own example.” Lact. Relig. 6.

VER. 4. *Dancer.* Gr. “musician, lest,” &c. H.—The same person is often

given both to music and dancing, (M.) and these arts are very dangerous. Met xiv. 6.

VER. 5. *Gaze.* It is not always possible to avoid seeing them: but the greatest caution is requisite. Job xxxii. 1; Matt. v. 28. C.

VER. 8. *Up.* Gr. “of a fine appearance.” Grabe substitutes, “who has found favour.” H.—The Fathers condemn too much dressing, as a mark of levity and incontinence.

VER. 12. *Nor, &c.,* is also omitted in many copies, though found in the Comp and Ald. edit. C.—Grabe replaces it on the authority of Clem., (Pæd. ii. 7,) as he does many other passages, which are erroneously left out in several editions Prolog. t. iv. c. 3.

VER. 16. *Envy not.* If thou hast faith and wisdom, thou wilt rather dread his punishment. Psal. xxvi. 1; Prov. iii. 31. C.—He is like a summer flower, that is quickly cut down. W.

VER. 17. *Wrong.* Gr. “applauses of the unjust. Remember that they will not be justified even to hell.” H.—The world itself will finally approve only as virtue. C.—The wicked will be condemned both by God and man. H.

unjust, knowing that even to hell the wicked shall not please.

18 Keep thee far from the man that hath power to kill, so thou shalt not suspect the fear of death.

19 And if thou come to him, commit no fault, lest he take away thy life.

20 Know it to be a communication with death: for thou art going in the midst of snares, and walking upon the arms of them that are grieved.

21 According to thy power beware of thy neighbour: and treat with the wise and prudent.

22 Let just men be thy guests, and let thy glory be in the fear of God.

23 And let the thought of God be in thy mind, and all thy discourse on the commandments of the Highest.

24 Works shall be praised for the hand of the artificers, and the prince of the people for the wisdom of his speech, but the word of the ancients for the sense.

25 A man full of tongue is terrible in his city, and he that is rash in his word shall be hateful

CHAP. X.

The virtues and vices of men in power: the great evil of pride.

A WISE judge shall judge his people, and the government of a prudent man shall be steady.

2 ^aAs the judge of the people is himself, so also are his ministers: and what manner of man the ruler of a city is, such also are they that dwell therein.

3 ^bAn unwise king shall be the ruin of his people: and cities shall be inhabited through the prudence of the rulers.

4 The power of the earth is in the hand of God, and in his time he will raise up a profitable ruler over it.

5 The prosperity of man is in the hand of God, and upon the person of the scribe he shall lay his honour.

6 Remember not any injury done thee by thy neighbour,^c and do thou nothing by deeds of injury.

7 Pride is hateful before God and men: and all iniquity of nations is execrable.

8 ^dA kingdom is translated from one people to another, because of injustices, and wrongs, and injuries, and divers deceits

9 But nothing is more wicked than the covetous man. Why is earth and ashes proud?

10 There is not a more wicked thing than to love money: for such a one setteth even his own soul to sale: because while he liveth, he hath cast away his bowels.

11 All power is of short life. A long sickness is troublesome to the physician.

^a Prov. xxix. 12.—^b 3 Kings xii. 13.—^c Lev. xix. 18.—^d Dan. iv. 14.

VER. 20. *It.* Gr. "Know that thou art . . . walking on the pinnacles of the city." H.—The same sense is given in the Vulg., as people walking among armed men in a rage are exposed to imminent danger. M.

VER. 21. *Beware.* Gr. "aim at." Examine the person to whom thou intrustest a secret.

VER. 24. *Artificers.* All strive to excel in their profession.

CHAP. X. VER. 1. *Judge.* Gr. "instruct." Ch.—The example of rulers is very powerful. W.

VER. 3. *Rulers.* All wish to live under just kings. Prov. xxix. 4.

VER. 5. *The scribe.* That is, the man that is wise and learned in the law. Ch.—It also denotes an officer. Judg. v. 14. God must give light and success. C.

VER. 6. *Injury,* out of revenge. H. Lev. xix. 18.

VER. 7. *Men.* It invades the rights of the former, and disturbs the repose of mankind.—*All.* Gr. is obscure, "and from both proceeds injustice" (C.); or, "t shall act unjustly." H.—Pride attacks both God and man. Grot.

VER. 8. *Deceits.* Hence kingdoms are changed. W.

12 The physician cutteth off a short sickness: so also a king is to-day, and to-morrow he shall die.

13 For when a man shall die, he shall inherit serpents, and beasts, and worms.

14 The beginning of the pride of man is to fall off from God:

15 Because his heart is departed from him that made him: ^efor pride is the beginning of all sin: he that holdeth it, shall be filled with maledictions, and it shall ruin him in the end.

16 Therefore hath the Lord disgraced the assemblies of the wicked, and hath utterly destroyed them.

17 God hath overturned the thrones of proud princes, and hath set up the meek in their stead.

18 God hath made the roots of proud nations to wither, and hath planted the humble of these nations.

19 The Lord hath overthrown the lands of the Gentiles, and hath destroyed them even to the foundation.

20 He hath made some of them to wither away, and hath destroyed them, and hath made the memory of them to cease from the earth.

21 God hath abolished the memory of the proud, and hath preserved the memory of them that are humble in mind.

22 Pride was not made for men: nor wrath for the race of women.

23 That seed of men shall be honoured, which feareth God: but that seed shall be dishonoured, which transgresseth the commandments of the Lord.

24 In the midst of brethren their chief is honourable: so shall they that fear the Lord be in his eyes.

25 The fear of God is the glory of the rich, *and* of the honourable, and of the poor:

26 Despise not a just man that is poor, and do not magnify a sinful man that is rich.

27 The great man, and the judge, and the mighty, is in honour: and there is none greater than he that feareth God.

28 ^fThey that are free, shall serve a servant that is wise: ^gand a man that is prudent and well instructed, will not murmur when he is reprov'd: and he that is ignorant, shall not be honoured.

29 Extol not thyself in doing thy work, and linger not in the time of distress:

30 ^hBetter is he that laboreth, and aboundeth in all things, than he that boasteth himself and wanteth bread.

^e Prov. xviii. 11.—^f Prov. xvii. 2.—^g 2 Kings xii. 13.—^h Prov. xii. 9.

VER. 9. *Man.* The desire of plunder, or of glory, occasions revolutions. H.—Covetousness is the root of all evils, and causes people to abandon the faith. 1 Tim. vi. 10. W.

VER. 10. *Bowels,* and would have no compassion for others or for himself.

VER. 14. *Beginning,* or summit; ἀρχή. C.—Thus Lucifer and Adam fell by pride. S. Aug. de Civ. Dei, xii. 6. All sin, being a contempt of God, springs from pride, (Prosper. Contemp. iii. 3,) and from an inordinate self-love. C.

VER. 15. *Sin,* because man abandons God's law, and falls into all misery. W.—The proud easily yield to all sorts of iniquity. M.

VER. 16. *Disgraced.* Gr. "hath taken an exemplary vengeance, and hath," &c. H.

VER. 17. *Stead.* Luke i. 52. C.

VER. 18. *Nations,* the Chanaanites, who submitted to the yoke: or rather the Hebrews. C.—Gr. "instead of them."

VER. 19. *Foundation:* overturning Sodom, Babylon, and even Jerusalem for their sins, C.

31 My son, keep thy soul in meekness, and give it honour according to its desert.

32 Who will justify him that sinneth against his own soul? and who will honour him that dishonoureth his own soul?

33 The poor man is glorified by his discipline and fear: and there is a man that is honoured for his wealth.

34 But he that is glorified in poverty, how much more in wealth? and he that is glorified in wealth, let him fear poverty.

CHAP. XI.

Lessons of humility and moderation in all things.

THE wisdom of the humble shall exalt his head, and shall make him sit in the midst of great men.

2 ^b Praise not a man for his beauty, neither despise a man for his look.

3 The bee is small among flying things, but her fruit hath the chiefest sweetness.

4 ^c Glory not in apparel at any time, and be not exalted in the day of thy honour: for the works of the Highest only are wonderful, and his works are glorious, and secret, and hidden.

5 Many tyrants have sat on the throne, and he whom no man would think on hath worn the crown.

6 ^d Many mighty men have been greatly brought down, and the glorious have been delivered into the hand of others.

7 Before thou inquire, blame no man: and when thou hast inquired, reprove justly.

8 ^e Before thou hear, answer not a word: and interrupt not others in the midst of their discourse.

9 Strive not in a matter which doth not concern thee, and sit not in judgment with sinners.

10 My son, meddle not with many matters: ^f and if thou be rich, thou shalt not be free from sin: for if thou pursue after, thou shalt not overtake: and if thou run before, thou shalt not escape.

11 ^g There is an ungodly man that laboureth, and maketh haste, and is in sorrow, and is so much the more in want.

12 Again, there is an inactive man that wanteth help, is very weak in ability, and full of poverty:

13 ^h Yet the eye of God hath looked upon him for good, and hath lifted him up from his low estate, and hath exalted his head: and many have wondered at him, and have glorified God.

14 ⁱ Good things and evil, life and death, poverty and riches, are from God.

15 Wisdom and discipline, and the knowledge of the law, are with God. Love and the ways of good things are with him.

16 Error and darkness are created with sinners: and they that glory in evil things, grow old in evil.

17 The gift of God abideth with the just, and his advancement shall have success for ever.

18 There is one that is enriched by living sparingly, and this is the portion of his reward.

19 In that he saith: ^k I have found me rest, and now I will eat of my goods alone:

20 And he knoweth not what time shall pass, and that death approacheth, and that he must leave all to others, and shall die.

21 Be stedfast in thy covenant, and be conversant therein, and grow old in the work of thy commandments.

22 Abide not in the works of sinners. But trust in God, and stay in thy place.

23 For it is easy in the eyes of God on a sudden to make the poor man rich.

24 The blessing of God maketh haste to reward the just, and in a swift hour his blessing beareth fruit.

25 Say not: What need I, and what good shall I have by this?

26 Say not: I am sufficient for myself: and what shall I be made worse by this?

27 ^l In the day of good things be not unmindful of evils: and in the day of evils be not unmindful of good things:

28 For it is easy before God in the day of death to reward every one according to his ways.

29 The affliction of an hour maketh one forget great delights, and in the end of a man is the disclosing of his works.

30 Praise not any man before death, for a man is known by his children.

^a Gen. xli. 4; Dan. vi. 8; John vii. 18.—^b 1 Kings xvi. 17; 2 Cor. x. 10; James ii. 1, and 9.
^c Acts xii. 12, and 22.—^d 1 Kings xv. 28; Esth. vi. 7.

^e Prov. xviii. 13.—^f 1 Tim. vi. 9.—^g Eccles. iv. 8.—^h Job xlii. 10.—ⁱ Job ii. 10.
^j Luke xviii. 19.—^k Infra, xviii. 25.

VER. 31. *Desert.* Let not avarice deprive thee of the necessities of life, nor to any thing beneath thy dignity. Luke xxi. 19.

VER. 33. *Glorified.* Gr. "honoured on account of his knowledge, and the rich is," &c. H.

VER. 34. *And.* Gr. omits this sentence (C.): yet Grabe has, And the man who is without honour in wealth, how much more so will he be in poverty? H. Eccles. vii. 12.

CHAP. XI. VER. 1. *Men.* Merit is preferable to high birth, as it surmounts difficulties. C.

VER. 3. *Sweetness.* Honey was more esteemed before sugar became common. As the little bee produces such sweetness, so the less beautiful often by their abilities surpass the comely.

VER. 5. *Throne.* Gr. "pavement."

VER. 7. *Man,* as David did Miphiboseth. 2 Kings xvi. 4. Constantine the Great grieved for having put his son Crispus to death on too weak evidence; and Theodosius repented for the sentence he had rashly passed on the inhabitants of Thessalonica.

VER. 8. *Discourse.* This is a mark of impertinence. Prov. xviii. 13. C.—Let others finish their sentence, and wait if there be any elder or better informed to speak. W.

VER. 10. *Escape.* God will grant thee riches without so much solicitude (Lyran); or rather, meddle not with too many things, as that is the way to succeed none, and destroys all repose.

VER. 16. *Sinners.* They are all born in sin. But some appear to have worse dispositions than others. Psal. lvii. 4. C.—God is not the author of iniquity. H.—He punishes in order to save, though he be offended by the wicked choice of man C.—Blindness of heart and obduracy are punishments of sin. W.

VER. 17. *Ever.* All things work together for the good of the elect. Rom. viii. 8. H.—God never abandons first. Trid. Ses. vii. 11.—The wicked often abuse graces. C.

VER. 21. *Covenant.* All the Israelites partook in the covenants entered into between God and their fathers, which became their own by circumcision, as we become entitled to the alliance of Christ by baptism.

VER. 22. *Place.* If God bestow not riches, it may be for thy advantage.

VER. 24. *Fruit.* Prosperity was a sign of God's favour under the old law. Now nothing is more equivocal, and the poor are declared blessed. C.

VER. 26. *Myself.* Neither the poor nor the rich can be independent of God. H.

VER. 28. *Death,* in old age, (Grot.) or rather after the soul's departure. The pagans had not this consolation. Their hopes were confined to the earth; and as they saw many honest people miserable, they introduced a chimerical idea of happiness, consisting in virtue alone. The views of Christians are chiefly bent on future rewards.

VER. 29. *Hour.* The last of life. It demonstrates the vanity of past pleasures.

VER. 30. *Children.* If they take wicked ways, it is a stain on their fathers' memory; and though the latter were blameless, it must greatly disturb their repose. C.

31 Bring not every man into thy house: for many are the snares of the deceitful.

32 For as corrupted bowels send forth stinking breath, and as the partridge is brought into the cage, and as the roe into the snare: so also is the heart of the proud, and as a spy that looketh on the fall of his neighbour.

33 For he lieth in wait, and turneth good into evil, and on the elect he will lay a blot.

34 Of one spark cometh a great fire, and of one deceitful man much blood: and a sinful man lieth in wait for blood.

35 Take heed to thyself of a mischievous man, for he worketh evils: lest he bring upon thee reproach for ever.

36 Receive a stranger in, and he shall overthrow thee with a whirlwind, and shall turn thee out of thy own.

CHAP. XII.

We are to be liberal to the just: and not to trust the wicked.

IF thou do good, know to whom thou dost it, and there shall be much thanks for thy good deeds.

2 Do good to the just, and thou shalt find great recompense: and if not of him, assuredly of the Lord.

3 For there is no good for him that is always occupied in evil, and that giveth no alms: for the Highest hateth sinners, and hath mercy on the penitent.

4 ^aGive to the merciful, and uphold not the sinner: God will repay vengeance to the ungodly and to sinners, and keep them against the day of vengeance.

5 Give to the good, and receive not a sinner.

6 Do good to the humble, and give not to the ungodly: hold back thy bread, and give it not to him, lest thereby he over-master thee.

7 For thou shalt receive twice as much evil for all the good thou shalt have done to him: for the Highest also hateth sinners, and will repay vengeance to the ungodly.

8 A friend shall not be known in prosperity, and an enemy shall not be hidden in adversity.

9 In the prosperity of a man, his enemies are grieved: and a friend is known in his adversity.

10 Never trust thy enemy: for as a brass pot his wickedness rusteth:

11 Though he humble himself and go crouching, yet take good heed and beware of him.

12 Set him not by thee, neither let him sit on thy right hand, lest he turn into thy place, and seek to take thy seat: and at the last thou acknowledge my words, and be pricked with my sayings.

^a Gal. vi. 7.—^b Jer. xli. 6.

CHAP. XII. VER. 1. *To whom.* All must not be admitted into the house, nor treated with marks of particular esteem. Yet daily alms must be given without too scrupulous an inquiry. Luke vi. 30. C.—It would be wrong to encourage sinners, who would run to their ruin. But we must relieve the penitent. W.

VER. 2. *Lord.* Christ rewards what good is done to his poor brethren.

VER. 3. *For.* Gr. (4) "Give to the pious, and receive not the sinner, (6) Do," &c. H.—The gospel enjoins us to *do good to all*. S. Aug. (Dort. iii. 16) and S. Tho. (ii. 2, q. 32, a. 9) explain this in a spiritual sense, that we must not partake in the crimes of others. We may also make presents to the virtuous, and pass over people of a different character, particularly when they would abuse our gifts. The honest poor must be preferred.

VER. 10. *Rusteth.* So his malice always returns, (C.) and he shows what he is. Vat.—Christianity does not blame due reserve in treating with those whom we know not, or who have formerly injured us. Though we must love them from our heart, yet we need not intrust our secrets to them, nor even to every friend. C.

VER. 11. *Of him.* Gr. adds, "and thou shalt be to him as one who has rubbed a mirror, (of brass from the rust. It returns perpetually, C.) and shalt know that the rust is not removed for ever. Grabe. H.

13 Who will pity an enchanter struck by a serpent, or any that come near wild beasts? so is it with him that keepeth company with a wicked man, and is involved in his sins.

14 For an hour he will abide with thee: but if thou begin to decline, he will not endure it.

15 ^bAn enemy speaketh sweetly with his lips, but in his heart he lieth in wait to throw thee into a pit.

16 An enemy weepeth with his eyes: but if he find an opportunity, he will not be satisfied with blood:

17 And if evils come upon thee, thou shalt find him there first.

18 An enemy hath tears in his eyes, and while he pretendeth to help thee, will undermine thy feet.

19 He will shake his head, and clap his hands, and whisper much, and change his countenance.

CHAP. XIII.

Cautions in the choice of company.

HE^c that toucheth pitch, shall be defiled with it: and he that hath fellowship with the proud, shall put on pride.

2 He shall take a burden upon him that hath fellowship with one more honourable than himself. And have no fellowship with one that is richer than thyself.

3 What agreement shall the earthen pot have with the kettle? for if they knock one against the other, it shall be broken.

4 The rich man hath done wrong, and yet he will fume: but the poor is wronged, and must hold his peace.

5 If thou give, he will make use of thee: and if thou have nothing, he will forsake thee.

6 If thou have any thing, he will live with thee, and will make thee bare, and he will not be sorry for thee.

7 If he have need of thee, he will deceive thee; and smiling upon thee, will put thee in hope; he will speak thee fair, and will say: What wantest thou?

8 And he will shame thee by his meats, till he have drawn thee dry twice or thrice, and at last he will laugh at thee: and afterward, when he seeth thee, he will forsake thee, and shake his head at thee.

9 Humble thyself to God, and wait for his hands.

10 Beware that thou be not deceived into folly, and be humbled.

11 Be not lowly in thy wisdom, lest being humbled thou be deceived into folly.

^c Deut. vii. 2.

VER. 13. *Beasts.* Vipers, &c. Why should they familiarize themselves with such? C.

VER. 16. *Blood.* Jer. xli. 6. Samson yielded to the tears of women. Judg. xiv. 16, and xvi. 6.

VER. 18. *Eyes.* Is taken from ver. 16. It is not in Gr. H.

CHAP. XIII. VER. 1. *Pride.* We are naturally prone to it, and the friendship and manners of the proud will increase it. C.—If therefore the rich be not virtuous, it is dangerous to keep their company, (W.) both for this and the next world.

VER. 3. *Kettle.* Made of iron. It will presently be broken. So the poor must suffer, if they marry or have society with those who are much above their rank. C.

VER. 8. *Drawn.* Lit. "exhaust." H.—He will feast thee, while he wants thy service, or he will come to dine with thee, and thus reduce thee to distress. Prov. xxiii. 1. C.

VER. 10. *Humbled.* By foolishly attempting to rival the sumptuous feasts of the great. Ver. 9 and 11 are not in the Greek. H.

VER. 11. *Wisdom.* Depend not on others' bounty. M.—When the cause of God is at stake be firm, like S. Paul. C.

12 If thou be invited by one that is mightier, withdraw thyself: for so he will invite thee the more.

13 Be not troublesome to him, lest thou be put back: and keep not far from him, lest thou be forgotten.

14 Affect not to speak with him as an equal: and believe not his many words: for by much talk he will sift thee, and smiling, will examine thee concerning thy secrets.

15 His cruel mind will lay up thy words: and he will not spare to do thee hurt, and to cast thee into prison.

16 Take heed to thyself, and attend diligently to what thou hearest: for thou walkest in danger of thy ruin.

17 When thou hearest those things, see as it were in sleep, and thou shalt awake.

18 Love God all thy life, and call upon him for thy salvation.

19 Every beast loveth its like: so also every man him that is nearest to himself.

20 All flesh shall consort with the like to itself, and every man shall associate himself to his like.

21 If the wolf shall at any time have fellowship with the lamb, so the sinner with the just.

22 ^aWhat fellowship hath a holy man with a dog, or what part hath the rich with the poor?

23 The wild ass is the lion's prey, in the desert: so also the poor are devoured by the rich.

24 And as humility is an abomination to the proud, so also the rich man abhorreth the poor.

25 When a rich man is shaken, he is kept up by his friends; but when a poor man is fallen down, he is thrust away even by his acquaintance.

26 When a rich man hath been deceived, he hath many helpers: he hath spoken proud things, and they have justified him.

27 The poor man was deceived, and he is rebuked also: he hath spoken wisely, and could have no place.

28 The rich man spoke, and all held their peace; and what he said, they extol even to the clouds.

29 The poor man spoke, and they say: Who is this? and if he stumble, they will overthrow him.

30 Riches are good to him that hath no sin in his conscience: and poverty is very wicked in the mouth of the ungodly.

31 The heart of a man changeth his countenance, either for good or for evil.

32 The token of a good heart, and a good countenance, thou shalt hardly find, and with labour.

^a 2 Cor. vi. 14.—^b Infra, xix. 17.

VER. 14. *Concerning, &c.*, is not expressed in Gr. H.—If a person be so weak as to disclose his secret to a great man, he will never be trusted by him. C.

VER. 19. *Himself*. Similarity of manners and of condition is favourable to friendship. C.

VER. 25. *Away*. Psal. lxi. 4. C.

VER. 26. *Helpers*. Who prevent his ruin, (C.) and turn his words to a good sense. M.—*Proud*. Gr. "what should not be disclosed," *απορρητα*. H. C.—*Their* "fault increases, being fed by applause." S. Greg. Mor. iv. 29.

VER. 28. *Clouds*. People suppose that the rich must possess genius. Hor. 2. Sat. 3. C.—Exception of persons hinders many good counsels, and promotes evil. W.

VER. 30. *Ungodly*. The abuse of riches is alone blameable. All things are clean for the clean, while the wicked pervert every advantage.

VER. 31. *Evil*. Sorrow will manifest itself. C.

VER. 32. *Find*. Few are perfectly sincere. C.

CHAP. XIV. VER. 1. *Mouth*. He is perfect. James iii. 2.

VER. 3. *Envious*. Who will neither use his wealth himself, nor bestow it. The true use of riches is to take a sufficiency, and to relieve the poor. C.

CHAP. XIV.

The evil of avarice: works of mercy are recommended, and the love of wisdom.

BLESSED ^bis the man that hath not slipt by a word out of his mouth, and is not pricked with the remorse of sin.

2 Happy is he that hath had no sadness of his mind, and who is not fallen from his hope.

3 Riches are not comely for a covetous man and a niggard, and what should an envious man do with gold?

4 He that gathereth together by wronging his own soul, gathereth for others, and another will squander away his goods in rioting.

5 He that is evil to himself, to whom will he be good? and he shall not take pleasure in his goods.

6 There is none worse than he that envieth himself, and this is the reward of his wickedness:

7 And if he do good, he doth it ignorantly and unwillingly: and at the last he discovereth his wickedness.

8 The eye of the envious is wicked: and he turneth away his face, and despiseth his own soul.

9 The eye of the covetous man is insatiable in his portion of iniquity: he will not be satisfied till he consume his own soul, drying it up.

10 An evil eye is towards evil things: and he shall not have his fill of bread, but shall be needy and pensive at his own table.

11 My son, if thou have any thing, do good to thyself, and offer to God worthy offerings.

12 Remember that death is not slow, and that the covenant of hell hath been shown to thee: for the covenant of this world shall surely die.

13 ^cDo good to thy friend before thou die; and according to thy ability, stretching out thy hand, give to the poor.

14 Defraud not thyself of the good day, and let not the part of a good gift overpass thee.

15 Shalt thou not leave to others to divide by lot thy sorrows and labours?

16 Give and take, and justify thy soul.

17 Before thy death work justice: for in hell there is no finding food.

18 ^dAll flesh shall fade as grass, and as the leaf that springeth out on a green tree.

19 Some grow, and some fall off: so is the generation

^e Supra, iv. 1; Tob. iv. 7; Luke xvi. 9.—^d Isa. xl. 6; James i. 10; 1 Pet. i. 24.

VER. 4. *Gathereth*. Gr. "taketh from his," &c. H.—Such misers are continually derided, but will never be cured. Eccles. ii. 18, and vi. 2.

VER. 6. *Envieth*. By refusing himself the necessities of life he rejects God's gifts, and scandalizes his neighbour. W.

VER. 11. *Offerings*. Make a proper use of what God has bestowed. C.

VER. 12. *The covenant of hell*. The decree by which all are to go down to the regions of death, (Ch.) which hell frequently denotes. H.—*Hath been*. Gr. "hath not," &c. We know not when we shall die, though all must taste of death. (H.) and therefore we must make haste to do good. M.

VER. 15. *Sorrows*. Gr. "toils," or what thou hast amassed with much care. H.

VER. 16. *Take*. Alms-deeds will insure the remission of sins. This usury is lawful. We must also keep up a good society with our friends. C.—*Justify*. Gr. "sanctify thy soul (17) for." Grabe. H.

VER. 18. *Fade*. Gr. "grow old like a garment. For the covenant from the beginning is, he shall die the death. Like a leaf flourishing on a bushy tree" H.

of flesh and blood : one cometh to an end, and another is born.

20 Every work that is corruptible, shall fail in the end : and the worker thereof shall go with it.

21 And every excellent work shall be justified : and the worker thereof shall be honoured therein.

22 *Blessed is the man that shall continue in wisdom, and that shall meditate in his justice, and in his mind shall think of the all-seeing eye of God.

23 He that considereth her ways in his heart, and hath understanding in her secrets, who goeth after her as one that traceth and stayeth in her ways :

24 He who looketh in at her windows, and hearkeneth at her door :

25 He that lodgeth near her house, and fastening a pin in her walls shall set up his tent nigh unto her, where good things shall rest in his lodging for ever :

26 He shall set his children under her shelter, and ll lodge under her branches :

27 He shall be protected under her covering from the heat, and shall rest in her glory.

CHAP. XV.

Wisdom embraceth them that fear God. God is not the author of sin.

HE that feareth God, will do good : and he that possesseth justice, shall lay hold on her.

2 And she will meet him as an honourable mother, and will receive him as a wife married of a virgin.

3 With the bread of life and understanding she shall feed him, and give him the water of wholesome wisdom to drink : and she shall be made strong in him, and he shall not be moved :

4 And she shall hold him fast, and he shall not be confounded : and she shall exalt him among his neighbours,

5 And in the midst of the church she shall open his mouth, and shall fill him with the spirit of wisdom and understanding, and shall clothe him with a robe of glory.

6 She shall heap upon him a treasure of joy and gladness, and shall cause him to inherit an everlasting name.

7 But foolish men shall not obtain her : and wise men shall meet her, foolish men shall not see her : for she is far from pride and deceit.

8 Lying men shall not be mindful of her : but men that speak truth shall be found with her, and shall advance, even till they come to the sight of God.

9 Praise is not seemly in the mouth of a sinner :

* Psal. i. 2.—b John iv. 10.—c Matt. xix. 17; John viii. 31, and 32.

VER. 20. *End.* The fruits of the Spirit are alone immortal. Ver. 21; Gal. vi. 8.

VER. 27. *Glory.* As under the miraculous pillar. Exod. xxiv. 17. He who shall abide with wisdom shall have nothing to fear. C.

CHAP. XV. VER. 1. *Good.* Gr. "these things, and he who possesses the knowledge of the law will find her," (C.) or, "he who keeps the law, will receive her." Grabe. 1 Cor. iv. 20. H.

VER. 2. *Married.* Lit. "from virginity." H.—Those who have been espoused in youth have the most durable love for one another. Prov. ii. 17; Mal. ii. 14. C.

VER. 5. *She.* Or Gr. "he shall open his mouth, (6) he shall find joy and a crown of exultation, and shall inherit," &c. H.—*Church,* or assembly of the people. In both the wise shall be heard with respect. C.

VER. 9. *Praise.* Or Gr. "a proverb." Prov. xvii. 7, and xxvi. 7. C.—David invites even dragons to praise God, but sinners never. S. Chrys. Hom. Presbyt. Psal. xlix. 16.

VER. 10. *Wisdom.* Gr. "it was not sent to him, (C.) or he was not commissioned by the Lord. For praise shall be spoken in wisdom, and the Lord will give him success."

10 For wisdom came forth from God : For praise shall be with the wisdom of God, and shall abound in a faithful mouth, and the sovereign Lord will give praise unto it.

11 Say not : It is through God that she is not with me : for do not thou the things that he hateth.

12 Say not : He hath caused me to err : for he hath no need of wicked men.

13 The Lord hateth all abomination of error, and they that fear him shall not love it.

14 God made man from the beginning, and left him in the hand of his own counsel.

15 He added his commandments and precepts.

16 *If thou wilt keep the commandments, and perform acceptable fidelity for ever, they shall preserve thee.

17 He hath set water and fire before thee : stretch forth thy hand to which thou wilt.

18 *Before man is life and death, good and evil ; that which he shall choose shall be given him :

19 For the wisdom of God is great, and he is strong in power, seeing all men without ceasing.

20 *The eyes of the Lord are towards them that fear him, and he knoweth all the work of man.

21 He hath commanded no man to do wickedly, and he hath given no man licence to sin :

22 For he desireth not a multitude of faithless and unprofitable children.

CHAP. XVI.

It is better to have none than many wicked children. Of the justice and mercy of God. His ways are unsearchable.

REJOICE not in ungodly children, if they be multiplied : neither be delighted in them, if the fear of God be not with them.

2 Trust not to their life, and respect not their labours.

3 For better is one that feareth God than a thousand ungodly children.

4 And it is better to die without children, than to leave ungodly children.

5 By one that is wise, a country shall be inhabited ; the tribe of the ungodly shall become desolate.

6 Many such things hath my eye seen, and greater things than these my ear hath heard.

7 *In the congregation of sinners a fire shall be kindled, and in an unbelieving nation wrath shall flame out.

8 *The ancient giants did not obtain pardon for their sins, who were destroyed, trusting to their own strength.

d Jer. xxi. 8.—e Psal. xxxiii. 17; Heb. iv. 13.—f Infra, xxi. 10.—g Gen. vi. 4.

VER. 11. *She.* Ignorance and vice are defects, and consequently not the work of God, but of the perversion of free-will. See James i. 13; Ezec. xxxiii. 11. S. Aug. Grat. et lib. 2. C.

VER. 14. *Counsel.* Many explain this of Adam, before his fall, when he stood not in need of asking continually for God's assistance. S. Aug. Correp. 2, n. 35.—But if we examine the context, it shows that man, in his present state, is declared inexcusable if he yield to sin, as he has still free-will, which may avoid it, with the grace of God, (C.) which is always ready to support us. Gr. subjoins, (ver. 16,) "if thou wilt, thou shalt keep the commandments, even to execute faithfully the good pleasure. (17) He," &c. H.

VER. 15. *Precepts.* These would never be imposed if man were not free. C.

VER. 17. *And fire.* Or, *good and evil*, as the Vulg. explains it, (ver. 18, though the Gr. be silent. H.—The law written on the heart, as well as on the tables of stone, shows man his duty; and he has free-will to comply with it. Deut. xxx. 15; Jer. xxi. 8. C.

CHAP. XVI. VER. 7. *Out.* They shall perish by civil and foreign wars, (C.) and by God's indignation. Deut. xxxii. 23. H.—They who yield to the fire of concupiscence will feel God's wrath for ever. W.

9 And he spared not the place where Lot sojourned, but abhorred them for the pride of their word.

10 He had not pity on them, destroying the whole nation that extolled themselves in their sins.

11 *So did he with the six hundred thousand footmen, who were gathered together in the hardness of their heart: and if one had been stiff-necked, it is a wonder if he had escaped unpunished:

12 For mercy and wrath are with him. *He is* mighty to forgive, and to pour out indignation:

13 According as his mercy is, so his correction judgeth a man according to his works.

14 The sinner shall not escape in his rapines, and the patience of him that showeth mercy shall not be put off.

15 *All mercy shall make a place for every man according to the merit of his works, and according to the wisdom of his sojournment.

16 Say not: I shall be hidden from God, and who shall remember me from on high?

17 In such a multitude I shall not be known: for what is my soul in such an immense creation?

18 Behold the heaven, and the heavens of heavens, the deep, and all the earth, and the things that are in them, shall be moved in his sight:

19 The mountains also, and the hills, and the foundations of the earth: when God shall look upon them, they shall be shaken with trembling.

20 And in all these things the heart is senseless: and every heart is understood by him:

21 And his ways who shall understand, and the storm, which no eye of man shall see?

22 For many of his works are hidden: but the works of his justice who shall declare? or who shall endure? for the testament is far from some, and the examination of all is in the end.

23 He that wanteth understanding, thinketh vain things: and the foolish and erring man thinketh foolish things.

24 Hearken to me, my son, and learn the discipline of understanding, and attend to my words in thy heart.

25 And I will show forth good doctrine in equity, and will seek to declare wisdom: and attend to my words in thy heart, whilst with equity of spirit I tell thee the virtues that God hath put upon his works from the beginning, and I show forth in truth his knowledge.

26 The works of God are done in judgment from the

beginning, and from the making of them he distinguished their parts, and their beginnings in their generations.

27 He beautified their works for ever; they have neither hungered, nor laboured, and they have not ceased from their works.

28 Nor shall any of them straiten his neighbour at any time.

29 Be not thou incredulous to his word.

30 After this, God looked upon the earth, and filled it with his goods.

31 The soul of every living thing hath shown forth before the face thereof, and into it they return again.

CHAP. XVII.

The creation and favour of God to man. An exhortation to turn to God

GOD created man of the earth, *and made him after his own image.

2 And he turned him into it again, and clothed him with strength according to himself.

3 He gave him the number of his days and time, and gave him power over all things that are upon the earth.

4 He put the fear of him upon all flesh, and he had dominion over beasts and fowls.

5 *He created of him a help-mate like to himself: he gave them counsel, and a tongue, and eyes, and ears, and a heart to devise: and he filled them with the knowledge of understanding.

6 He created in them the science of the spirit, he filled their heart with wisdom, and showed them both good and evil.

7 He set his eye upon their hearts, to show them the greatness of his works:

8 That they might praise the name which he hath sanctified: and glory in his wondrous acts, that they might declare the glorious things of his works.

9 Moreover, he gave them instructions, and the law of life for an inheritance.

10 He made an everlasting covenant with them, and he showed them his justice and judgments.

11 And their eye saw the majesty of his glory, and their ears heard his glorious voice, and he said to them: Beware of all iniquity.

12 And he gave to every one of them commandment concerning his neighbour.

13 Their ways are always before him, they are not hidden from his eyes.

* Num. xiv. 20, and xxvi. 51.—b Rom. ii. 6.

VER. 11. *Six hundred thousand footmen, &c.* Viz. the children of Israel, whom he sentenced to die in the wilderness. Num. xiv. (Ch.); Exod. xii. 37.

VER. 14. *Off.* The virtuous shall be rewarded. Rom. ii. 6. Gr. "the patience of the impious shall not delay." He shall soon be punished, (H.) while he who gives only a cup of cold water to the poor, shall find a recompence. Matt. x. W.

VER. 15. *And, &c.* is not in Gr., the different editions of which vary. C.—His counsels are unsearchable, and the good are entirely separated from the reprobate. 1 Tim. vi. 16, and Luke xvi. 26.

VER. 16. *High.* God would not be God if he were indifferent about virtue. None of his creatures can be beneath his notice. All the world is but like a drop of water to him. Isa. xl. 15, 22.

VER. 20. *And.* Gr. "his ways." Ver. 21. H.—God's threats and promises touch not the sinner.

VER. 22. *Testament.* The law, or the judgment, which God shall pronounce. C.

VER. 23. *And their.* The heavenly bodies continue their courses, (Grot. Jans.) and all things still subsist, (H.) being formed and preserved by an intelligent Being. He refutes the Epicureans. C.

* Gen. i. 27, and v. 1.—d Gen. ii. 18.

VER. 29. *Be.* Gr. "they shall not disobey his order for ever." H.

VER. 31. *Forth,* the glory and power of God upon the earth. Ch.—*Before.* Gr. "hath covered its (the earth's) face, and into it," &c. H.—All living creatures shall return to dust. Psal. ciii. 29. C.

CHAP. XVII. VER. 1. *And made.* This is transposed in Gr. to the end of the third verse. H.—The creation of other things had been specified before. Man was designed to be immortal, and was made like to God in his soul, which is spiritual, intelligent, &c. But sin caused his days to be shortened. C.

VER. 6. *Evil.* Man has understanding, and may merit, which brutes cannot.

VER. 7. *Hearts.* God will bring them to judgment, and has given them a law. C.

VER. 9. *Life.* The observance of which will insure life both now and for ever. Rom. x. 5. This was the peculiar privilege of Israel, (C.) though the natural law had the same effect, and God had left none without sufficient light. H.—The law was for a trial of obedience. Gen. ii. W.

VER. 11. *Saw.* When he gave the law on Mount Sinai. Ch. Exod. xx. 18.—*Voice.* Thunder. Psal. xxviii. 4. C.

VER. 13. *Eyes.* He conducted them in the pillar, and always watched over

- 14 ^a Over every nation he set a ruler.
 15 And Israel was made the manifest portion of God.
 16 And all their works are as the sun in the sight of God: and his eyes are continually upon their ways.
 17 Their covenants were not hid by their iniquity: and all their iniquities are in the sight of God.
 18 ^b The alms of a man is as a signet with him, and shall preserve the grace of a man as the apple of the eye:
 19 ^c And afterward he shall rise up, and shall render them their reward, to every one upon their own head, and shall turn *them* down into the bowels of the earth.
 20 But to the penitent he hath given the way of justice, and he hath strengthened them that were fainting in patience, and hath appointed to them the lot of truth.
 21 Turn to the Lord, and forsake thy sins:
 22 Make thy prayer before the face of the Lord, and offend less.
 23 Return to the Lord, and turn away from thy injustice, and greatly hate abomination.
 24 And know the justices and judgments of God, and stand firm in the lot set before thee, and in prayer to the most high God.
 25 Go to the side of the holy age,^d with them that live and give praise to God.
 26 Tarry not in the error of the ungodly, give glory before death. Praise perisheth from the dead as nothing.
 27 Give thanks whilst thou art living, whilst thou art alive and in health thou shalt give thanks, and shalt praise God, and shalt glory in his mercies.
 28 How great is the mercy of the Lord, and his forgiveness to them that turn to him!
 29 For all things cannot be in men, because the son of man is not immortal, and they are delighted with the vanity of evil.
 30 What is brighter than the sun? yet it shall be eclipsed. Or what is more wicked than that which flesh and blood hath invented? and this shall be reprov'd.
 31 He beholdeth the power of the height of heaven: and all men are earth and ashes.

CHAP. XVIII.

God's works are wonderful: we must serve him, and not our lusts.

^a Rom. xiii. 1.—^b Infra, xxix. 6.—^c Matt. xxv. 35.

them. Gr. Rom. adds, "their ways are bent on evils from youth, and he could not." Comp. "for every man is bent on evils from youth, and they could not from stony hearts make them fleshy, (Ezec. xxxvi. 26. C.) for, in the division of the nations of all the earth (14) over," &c. Grabe.

VER. 15. *God.* Comp. adds, "he nourishes him as his first-born with instruction, and dividing the light of love, he does not abandon him." H.—But the Rom. edit. agrees with us.

VER. 17. *Covenants.* Gr. "injustices were not concealed from him, and all," &c. H.—*God.* Comp. adds, "but the Lord being good, and knowing his work, neither left nor abandoned them, still sparing them." Heb. xiii. 5. H.

VER. 18. *Alms,* and all good works are placed in God's treasury, and as a ring which a person wears on his finger with the utmost care. Jer. xxii. 24; Cant. viii. 6.

VER. 19. *Head.* Giving a crown of glory.—*And shall,* &c. is not in Greek. It implies that the wicked will be punished like Core. C.

VER. 24. *And.* Gr. "return to the Highest, and be converted from injustice, (for he shall lead from darkness to the light of health,) and greatly abhor abomination. Who shall praise the Most High in hell, instead of the living, and of those who make a return of praise, or confession? Praise perisheth from the dead, as from one who has had no being. The living and sound of heart shall praise the Lord. (28) How," &c. H. Psal. lxxxvii. 11. C.—We cannot merit perseverance, but must pray for it incessantly. W.

VER. 25. *Go to the side,* &c. Fly from the side of satan and sin, and join with the holy ones, that follow God and godliness. Ch.

HE that liveth for ever, ^a created all things together God only shall be justified, and he remaineth an invincible King for ever.

2 Who is able to declare his works?

3 For who shall search out his glorious acts?

4 And who shall show forth the power of his majesty? or who shall be able to declare his mercy?

5 Nothing may be taken away, nor added, neither is it possible to find out the glorious works of God:

6 When a man hath done, then shall he begin: and when he leaveth off, he shall be at a loss.

7 What is man, and what is his grace? and what is his good, or what is his evil?

8 ^c The number of the days of men at the most are a hundred years: as a drop of water of the sea are they esteemed: and as a pebble of the sand, so are a few years compared to eternity.

9 Therefore God is patient in them, and poureth forth his mercy upon them.

10 He hath seen the presumption of their heart, that it is wicked, and hath known their end, that it is evil.

11 Therefore hath he filled up his mercy in their favour, and hath shown them the way of justice.

12 The compassion of man is toward his neighbour: but the mercy of God is upon all flesh.

13 He hath mercy, and teacheth, and correcteth, as a shepherd doth his flock.

14 He hath mercy on him that receiveth the discipline of mercy, and that maketh haste in his judgments.

15 My son, in thy good deeds, make no complaint, and when thou givest any thing, add not grief by an evil word.

16 Shall not the dew assuage the heat? so also the good word is better than the gift.

17 Lo, is not a word better than a gift? but both *are* with a justified man.

18 A fool will upbraid bitterly: and a gift of one ill taught consumeth the eyes.

19 Before judgment prepare thee justice, and learn before thou speak.

20 Before sickness take a medicine,^d and before judgment examine thyself, and thou shalt find mercy in the sight of God.

^d Psal. vi. 6; Isa. xxxviii. 19.—^e Gen. i. 1.—^f Psal. lxxxix. 10.—^g 1 Cor. xi. 28

VER. 29. *Immortal.* We all stand in need of pardon. C.—We cannot exact absolute perfection from any mortal. But still a person may be watchful, and trust in God's mercies. Chap. xviii. C.

CHAP. XVIII. VER. 1. *Together,* as to their substance, though they received different forms successively, as Moses relates. Both writers are Divinely inspired. S. Aug. de Gen. ad Sit. iv. 33. W. S. Tho. i. p. 974, a. 2.—This passage only means that God alone was the Creator both of the sun and of man, and *without him nothing was made,* (John i.; Psal. xxxii. 15,) as he gave existence to all, *κοινῶν*, "in common." C.

VER. 6. *Begin.* God is so great and incomprehensible, that when man has done all that he can to find out his greatness and boundless perfections, he is still to begin: for what he has found out is but a mere nothing in comparison of his infinity. Ch.—It is best to adore him in silence and humility. C.

VER. 12. *Flesh.* It is infinite and disinterested. Man assists his neighbour, expecting a recompence, and remembering that he may be distressed.

VER. 14. *Judgments.* To execute his orders. Here ends the discourse begun chap. xiv. 22. C.

VER. 15. *Complaint.* Gr. "reproach." H.—The manner of giving enhances the value of the gift, or even surpasses it. C.

VER. 20. *Medicine.* This is more requisite and easy to do in the maladies of the soul, which are brought on by our own fault. *Principiis obsta.* C.—*Mercy.* Greek, "propitiation in the hour of visitation," (H.) or punishment. C.

VER. 21. *Sick.* Rom. Gr. adds, "by abstinence, and in the time of sins

21 Humble thyself before thou art sick, and in the time of sickness show thy conversation.

22 Let nothing hinder thee from praying^a always, and be not afraid to be justified even to death: for the reward of God continueth for ever.

23 Before prayer prepare thy soul: and be not as a man that tempteth God.

24 ^bRemember the wrath that shall be at the last day, and the time of repaying, when he shall turn away his face.

25 ^cRemember poverty in the time of abundance, and the necessities of poverty in the day of riches.

26 From the morning until the evening the time shall be changed, and all these are swift in the eyes of God.

27 A wise man will fear in every thing, and in the days of sins will beware of sloth.

28 Every man of understanding knoweth wisdom, and will give praise to him that findeth her.

29 They that were of good understanding in words, have also done wisely themselves: and have understood truth and justice, and have poured forth proverbs and judgments.

30 ^dGo not after thy lusts, but turn away from thy own will.

31 If thou give to thy soul her desires, she will make thee a joy to thy enemies.

32 Take no pleasure in riotous assemblies, be they ever so small: for their concertation is continual.

33 Make not thyself poor, by borrowing to contribute to feasts when thou hast nothing in thy purse: for thou shalt be an enemy to thy own life.

CHAP. XIX.

Admonitions against sundry vices.

A WORKMAN that is a drunkard shall not be rich: and he that contemneth small things, shall fall by little and little.

2 ^eWine and women make wise men fall off, and shall rebuke the prudent:

3 And he that joineth himself to harlots, will be wicked. Rottenness and worms shall inherit him, and he shall be lifted up for a greater example, and his soul shall be taken away out of the number.

4 ^fHe that is hasty to give credit, is light of heart, and

shall be lessened: and he that sinneth against his own soul, shall be despised.

5 He that rejoiceth in iniquity, shall be censured, and he that hateth chastisement, shall have less life: and he that hateth babbling, extinguisheth evil.

6 He that sinneth against his own soul, shall repent: and he that is delighted with wickedness, shall be condemned.

7 Rehearse not again a wicked and harsh word, and thou shalt not fare the worse.

8 Tell not thy mind to friend or foe: and if there be a sin with thee, disclose it not.

9 For he will hearken to thee, and will watch thee, and as it were defending *thy* sin, he will hate thee, and so will he be with thee always.

10 Hast thou heard a word against thy neighbour? let it die within thee, trusting that it will not burst thee.

11 At the hearing of a word the fool is in travail, as a woman groaning in the bringing forth a child.

12 As an arrow that sticketh in a man's thigh: so is a word in the heart of a fool.

13 ^gReprove a friend, lest he may not have understood, and say: I did it not: or if he did it, that he may do it no more.

14 Reprove thy neighbour, for it may be he hath not said it: and if he hath said it, that he may not say it again.

15 Admonish thy friend: for there is often a fault committed.

16 And believe not every word. There is one, that slippeth with the tongue, but not from his heart.

17 ^hFor who is there that hath not offended with his tongue? Admonish thy neighbour before thou threaten him.

18 And give place to the fear of the Most High: for the fear of God is all wisdom, and therein is to fear God, and the disposition of the law is in all wisdom.

19 But the learning of wickedness is not wisdom, and the device of sinners is not prudence.

20 There is a subtle wickedness, and the same is detestable: and there is a man that is foolish, wanting in wisdom.

21 Better is a man that hath less wisdom, and wanteth understanding, with the fear of God, than he that abound-

^a Luke xviii. 1; 1 Thess. v. 17.—^b Supra, vii. 18.—^c Supra, xi. 27.—^d Rom. vi. 12, 13, and xiii. 14.

manifest a conversion." H.—If we take precautions to avoid illness, why should we neglect the concerns of our soul?—*Conversation*, or good conduct.

VER. 22. *Always*. These admirable maxims seem copied from the gospel. Luke xviii. 1. C.—The same spirit dictated all the Scriptures. H.—Those pray always who neglect not this duty at proper times, and are always resolved to do so. S. Aug. Ep. 121, q. ad Prob. W.—Gr. "be not hindered from performing thy vow in good time, and wait not to be justified, (H.) or to put it in execution, till death. Deut. xxiii. 21. Before thou takest a vow," &c. Examine well if thou intend to perform it. C.

VER. 23. *God*. Can we expect that he will hear what we do not ourselves? To approach his Majesty, without repentance and attention, is presumptuous. We must ask God to *open our lips*, and do what lies in us. Trid. C.

VER. 24. *Face*, saying to the reprobate, *Depart*, &c. Chap. vii. 40; Matt. xxv. 41. H.

VER. 25. *Riches*. By their good use lay up a treasure in heaven, and be always humble. Chap. xi. 27.

VER. 27. *Thing*. Mindful of the reverses of fortune. Chap. xi. 30; Prov. xxviii. 14. C.—*Sloth*, and repent. Gr. adds, "the fool will not observe the season." H.

VER. 29. *And judgments*. Gr. "full of accuracy." Some add the title "restraint of the soul." H.

VER. 31. *Enemies*. This motive will make the most impression on those who are slaves to their passions. C.

^e Gen. xix. 33; 3 Kings xi. 1.—^f Jos. ix. 15, and xxii. 11.—^g Lev. xix. 17; Matt. xviii. 15; Luke xvii. 3.—^h James iii. 8.

VER. 32. *Small*. Lit. "nor in those which are small." H.—Composed of the meanest citizens. Quarrels and sin are there almost inevitable. C.

CHAP. XIX. VER. 1. *Little*. Small expenses, often repeated, will ruin an estate, (H.) and the neglect of venial sins is of the most dangerous consequence. C.—The best way to avoid great faults is to guard against small ones. W.

VER. 2. *Off*. From God (C.) and religion. See Gen. xix. 33, and 2 Kings xi. 1; Osee iv. 11.

VER. 5. *Hateth*. Gr. "resisteth pleasure, shall crown his life. He who guardeth his tongue shall live without contention; and he," &c. H.

VER. 8. *Not*. Only to God and his minister. Friends do not require to be informed of such things. Gr. "disclose not the conduct of others."—*Be*. Gr. "be not." Do not boast of sins which thou hast not committed, (C.) as S. Aug. did before his conversion. H.—But the Vulg. seems preferable. C.

VER. 9. *Hate thee*. Whether thou hast spoken of thy own or of others' faults, he will distrust thee.

VER. 10. *Burst thee*. Like poison, or as new wine (C.) does a leathern bottle H.—This expression well implies the eagerness which some manifest to divulge a secret injurious to their neighbour. C.

VER. 15. *Committed*. Or "a false report," *commissio*. C.—Gr. "a foolish calumny." H.

VER. 18. *Place*. Love true piety. C.—*Disposition*. Gr. "complying with." H.

eth in understanding, and transgresseth the law of the Most High.

22 There is an exquisite subtilty, and the same is unjust.

23 And there is one that uttereth an exact word, telling the truth. There is one that humbleth himself wickedly, and his interior is full of deceit.

24 And there is one that submitteth himself exceedingly with a great lowliness: and there is one that casteth down his countenance, and maketh as if he did not see that which is unknown:

25 And if he be hindered from sinning for want of power, if he shall find opportunity to do evil, he will do it.

26 A man is known by his look, and a wise man, when thou meetest him, is known by his countenance.

27 The attire of the body, and the laughter of the teeth, and the gait of the man, show what he is.

28 There is a lying rebuke in the anger of an injurious man: and there is a judgment that is not allowed to be good: and there is one that holdeth his peace, he is wise.

CHAP. XX.

Rules with regard to correction, discretion, and avoiding lies.

HOW much better is it to reprove, than to be angry, and not to hinder him that confesseth in prayer!

2 *The lust of an eunuch shall deflower a young maiden:

3 So is he that by violence executeth unjust judgment.

4 How good is it, when thou art reprov'd, to show repentance! for so thou shalt escape wilful sin.

5 There is one that holdeth his peace, that is found wise: and there is another that is hateful, that is bold in speech.

6 There is one that holdeth his peace, because he knoweth not what to say: and there is another that holdeth his peace, knowing the proper time.

7 A wise man will hold his peace till he see opportunity: but a babbler, and a fool, will regard no time.

8 He that useth many words shall hurt his own soul: and he that taketh authority to himself unjustly, shall be hated.

9 There is success in evil things to a man without discipline, and there is a finding that turneth to loss.

10 There is a gift that is not profitable: and there is a gift, the recompence of which is double.

* *Infra*, xxx. 21.

VER. 22. *Unjust.* S. James (iii. 15) describes true and false wisdom. Rom. xvi. 19. C.

VER. 23. *Wickedly.* Gr. "in black," (H.) wearing the robes of mourning. Grot.

VER. 24. *And.* Gr. "there," &c. H.—The hypocrite abstains from exterior crimes only through fear. C.

VER. 26. *Countenance.* Yet this is not always the case. Ver. 28. We may sometimes condemn a person unjustly on such outward appearances. C.

CHAP. XX. VER. 1. *Prayer.* A friend's excuses must be heard. C.—Gr. "and he who apologizes shall be preserved from ruin." Grabe adds, "how good is it for one who has been rebuked," &c. Ver. 4. H.

VER. 2. *Maiden.* Or "woman," (H.) who has been intrusted to his care. M.—Such people are not free from concupiscence, which must be restrained by the virtue of chastity. S. Aug. c. Jul. vi. 14.

VER. 9. *Loss.* The prosperity of the wicked must not be envied. Psal. xxxviii. 1, 8. C.

VER. 12. *Sevenfold.* As the merchandise was good for nothing which the miser had obtained for a little money, thinking to save thereby.

VER. 13. *Graces.* Or favours bestowed with ill-nature.

11 There is an abasement because of glory: and there is one that shall lift up his head from a low estate.

12 There is that buyeth much for a small price, and restoreth the same sevenfold.

13 A man wise in words shall make himself beloved but the graces of fools shall be poured out.

14 The gift of the fool shall do thee no good: for his eyes are sevenfold.

15 He will give a few things, and upbraid much: and the opening of his mouth is the kindling of a fire.

16 To-day a man lendeth, and to-morrow he asketh it again: such a man as this is hateful.

17 A fool shall have no friend, and there shall be no thanks for his good deeds.

18 For they that eat his bread are of a false tongue. How often, and how many will laugh him to scorn?

19 For he doth not distribute with right understanding that which was to be had: in like manner also that which was not to be had.

20 The slipping of a false tongue is as one that falleth on the pavement: so the fall of the wicked shall come speedily.

21 A man without grace is as a vain fable, it shall be continually in the mouth of the unwise.

22 A parable coming out of a fool's mouth shall be rejected: for he doth not speak it in due season.

23 There is that is hindered from sinning through want, and in his rest he shall be pricked.

24 There is that will destroy his own soul through shamefacedness, and by occasion of an unwise person he will destroy it: and by respect of person he will destroy himself.

25 There is that for bashfulness promiseth to his friend, and maketh him his enemy for nothing.

26 A lie is a foul blot in a man, and yet it will be continually in the mouth of men without discipline.

27 A thief is better than a man that is always lying: but both of them shall inherit destruction.

28 The manners of lying men are without honour: and their confusion is with them without ceasing.

29 A wise man shall advance himself with his words, and a prudent man shall please the great ones.

30 He that tilleth his land shall make a high heap of corn: and he that worketh justice shall be exalted: and he that pleaseth great men shall escape iniquity.

31 ^bPresents and gifts blind the eyes of judges, and

^b Exod. xxiii. 8; Deut. xvi. 19.

VER. 14. *Sevenfold.* He expects more. C.—His intention is full of guile, who flattereth and detracteth for the sake of gain. W.

VER. 16. *Hateful.* He seems to distrust you, and will not permit his goods to be of any service. C.

VER. 17. *Have.* Gr. "say I have," &c.—*His.* Gr. "my," as also ver. 18. H.—Such is the language of the fool.

VER. 19. *That,* &c. Riches and poverty are both wrong to masters and fools. Gr. "he had as well be without any thing." C.

VER. 20. *Pavement.* It is equally destructive.

VER. 21. *Grace, (acharis,)* impolite and importunate. C.

VER. 23. *Shall.* Gr. adds "not." Yet if a person has had the will to offend, he must repent, though he could not put it in execution. H.

VER. 25. *Nothing.* People are always displeased when a promise is broken. C.

VER. 27. *Lying.* He exposes honour and virtue, without making restitution. C.—He throws all into confusion, and we can trust him with nothing. M.

VER. 30. *And . . . exalted,* is not in Gr., but explains the meaning of the former sentence.—*Escape.* Gr. "obtain pardon for iniquity." H.—The great will protect him.

make them dumb in the mouth, so that they cannot correct.

32 ^aWisdom that is hid, and treasure that is not seen: what profit is there in them both?

33 Better is he that hideth his folly, than the man that hideth his wisdom.

CHAP. XXI.

Cautions against sin in general, and some sins in particular.

MY son, hast thou sinned? do so no more: but for thy former sins also pray that they may be forgiven thee.

2 Flee from sins as from the face of a serpent: for if thou comest near them, they will take hold of thee.

3 The teeth thereof are the teeth of a lion, killing the souls of men.

4 All iniquity is like a two-edged sword, there is no remedy for the wound thereof.

5 Injuries and wrongs will waste riches: and the house that is very rich shall be brought to nothing by pride: so the substance of the proud shall be rooted out.

6 The prayer out of the mouth of the poor shall reach the ears of God, and judgment shall come for him speedily.

7 He that hateth to be reprov'd *walketh in* the trace of a sinner: and he that feareth God will turn to his own heart.

8 He that is mighty by a bold tongue is known afar off, but a wise man knoweth to slip by him.

9 He that buildeth his house at other men's charges, is as he that gathereth himself stones *to build* in the winter.

10 ^bThe congregation of sinners is like tow heaped together, and the end of them is a flame of fire.

11 The way of sinners is made plain with stones, and in their end is hell, and darkness, and pains.

12 He that keepeth justice shall get the understanding thereof.

13 The perfection of the fear of God is wisdom and understanding.

14 He that is not wise in good, will not be taught.

15 But there is a wisdom that aboundeth in evil: and there is no understanding where there is bitterness.

16 The knowledge of a wise man shall abound like a flood, and his counsel continueth like a fountain of life.

17 The heart of a fool is like a broken vessel, and no wisdom at all shall it hold.

^a *Infra*, xli. 17.

VER. 31. *Make*. Gr. "like a bit in the mouth, remove corrections." Exod. xlii. 8. C.

VER. 32. *Both*. He who, through a false humility, refuses to take charge of others, resembles a man who locks up his corn in time of scarcity. S. Greg. Part. iii. 26; Matt. xxv. 25. C.—Wisdom must be shown for the benefit of others. W.

VER. 33. *Folly*. He may still appear to have some sense, and injures none. C. CHAP. XXI. VER. 1. *Thee*. The just may offend: but the wicked relapse continually.

VER. 2. *Hold*. Gr. "bite," (C.) in the same sense. M.—Serpents sting in secret: so all sins inveigle the soul. W.

VER. 3. *Lion*. Yet only those are hurt who consent to sin. The devil may go round about, (1 Pet. v. 8,) and tempt (C.); he cannot bite, except a man wilfully expose himself, and come near. Ver. 2.

VER. 4. *Remedy*. In man. H.—Only the sovereign Physician can cure it. C.

VER. 5. *Riches*. As they make enemies arise. Gr. subjoins, "so the house of the proud shall be made desolate." H.

VER. 7. *Sinner*. He rejects all medicines. How shall he be cured? C.—They who fear God will examine their actions when they are warned. W.

VER. 8. *By him*. And to avoid his reproaches. Gr. "knoweth when he is ruined." H.—He is more reserved, and escapes the dangers of talkativeness.

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18 A man of sense will praise every wise word he shall hear, and will apply it to himself: the luxurious man hath heard it, and it shall displease him, and he will cast it behind his back.

19 The talking of a fool is like a burden in the way but in the lips of the wise grace shall be found.

20 The mouth of the prudent is sought after in the church, and they will think upon his words in their hearts

21 As a house that is destroyed, so is wisdom to a fool: and the knowledge of the unwise is as words without sense.

22 Doctrine to a fool is as fetters on the feet, and like manacles on the right hand.

23 A fool lifteth up his voice in laughter: but a wise man will scarce laugh low to himself.

24 Learning to the prudent is as an ornament of gold, and like a bracelet upon his right arm.

25 The foot of a fool is soon in his neighbour's house but a man of experience will be abashed at the person of the mighty.

26 A fool will peep through the window into the house: but he that is well taught, will stand without.

27 It is the folly of a man to hearken at the door: and a wise man will be grieved with the disgrace.

28 The lips of the unwise will be telling foolish things: but the words of the wise shall be weighed in a balance.

29 The heart of fools is in their mouth: and the mouth of wise men is in their heart.

30 While the ungodly curseth the devil, he curseth his own soul.

31 The tale-bearer shall defile his own soul, and shall be hated by all: and he that shall abide with him shall be hateful: the silent and wise man shall be honoured.

CHAP. XXII.

Wise sayings on divers subjects.

THE sluggard is pelted with a dirty stone, and all men will speak of his disgrace.

2 The sluggard is pelted with the dung of oxen: and every one that toucheth him will shake his hands.

3 A son ill taught is the confusion of the father: and a foolish daughter shall be to his loss.

4 A wise daughter shall bring an inheritance to her husband: but she that confoundeth, becometh a disgrace to her father.

5 She that is bold shameth both her father and hus-

^b *Supra*, xvi. 7.

VER. 9. *Winter*. This season is unfit for building; so the man who borrows may be forced to pay again (C.) before it be convenient for him. H.—Injustice will bring on ruin. Jer. xxiii. 13.

VER. 10. *Fire*. All their grandeur will end in smoke. H.—Mal. iv. 1; Matt. xiii. 30.

VER. 11. *Stones*. It is broad and easy. Matt. vii.

VER. 15. *Bitterness*. True wisdom promotes the general good.

VER. 20. *Church*. Or assembly. Job xxix. 11, 21. C.

VER. 23. *Low*. A smiling countenance is commendable, but loud laughter is to be avoided. Clem. Paed. ii. 5.

VER. 25. *House*. And meddles with the concerns of others. C.

VER. 30. *While the ungodly, &c.* He condemneth and curseth himself; inasmuch as by sin he takes part with the devil, and is, as it were, his member and subject. Ch.—In vain does he lay the blame of his sins on the devil. Ver. 3. C.

VER. 31. *By all*. Gr. "in the neighbourhood." The rest is omitted. H.

CHAP. XXII. VER. 1. *Sluggard*. Who neglects his own and others' welfare. C.—*Disgrace*. He is still despised here, and punished eternally. Matt. xxv. 30. W.

VER. 4. *Inheritance*. Her wisdom and economy. Prov. xxxi. 29. Women had no inheritance among the Jews, when they had brothers.

band, and will not be inferior to the ungodly: and shall be disgraced by them both.

6 A tale out of time is like music in mourning: but the stripes and instruction of wisdom are never out of time.

7 He that teacheth a fool, is like one that glueth a potsherd together.

8 He that telleth a word to him that heareth not, is like one that waketh a man out of a deep sleep.

9 He speaketh with one that is asleep, who uttereth wisdom to a fool: and in the end of the discourse he saith: Who is this?

10 ^aWeep for the dead, for his light hath failed: and weep for the fool, for his understanding faileth.

11 Weep but a little for the dead, for he is at rest.

12 For the wicked life of a wicked fool is worse than death.

13 ^bThe mourning for the dead is seven days: but for a fool and an ungodly man all the days of their life.

14 Talk not much with a fool, and go not with him that hath no sense.

15 Keep thyself from him, that thou mayest not have trouble, and thou shalt not be defiled with his sin.

16 Turn away from him, and thou shalt find rest, and shalt not be wearied out with his folly.

17 What is heavier than lead? and what other name hath he but fool?

18 ^cSand and salt, and a mass of iron, is easier to bear, than a man without sense, that is both foolish and wicked.

19 A frame of wood bound together in the foundation of a building, shall not be loosed: so neither shall the heart that is established by advised counsel.

20 The thought of him that is wise at all times, shall not be depraved by fear.

21 As pales set in high places, and plasterings made without cost, will not stand against the face of the wind:

22 So also a fearful heart in the imagination of a fool shall not resist against the violence of fear.

23 As a fearful heart in the thought of a fool at all times will not fear, so neither shall he that continueth always in the commandments of God.

24 He that pricketh the eye, bringeth out tears: and he that pricketh the heart, bringeth forth resentment.

25 He that flingeth a stone at birds, shall drive them away: so he that upbraideth his friend, breaketh friendship.

26 Although thou hast drawn a sword at a friend, despair not: for there may be a returning To a friend,

^a Infra, xxxviii. 16.—^b Gen. i. 10.—^c Prov. xxvii. 3.

VER. 6. *Mourning.* S. Jer. (Ep. ad Julian) quoting this sentence, calls it "Divine Scripture." Prov. xxv. 20.—*Of time.* Or "stripes and instruction well-timed, are wisdom." H.

VER. 7. *Fool.* Who is incapable of understanding. Those who have sense may be corrected, though they may have taken evil courses.

VER. 10. *For the fool.* In the language of the Holy Ghost, he is styled a fool that turns away from God to follow vanity and sin. And what is said by the wise man against fools is meant of such fools as these. Ch.

VER. 13. *Days.* There was a longer time assigned for great men. Gen. i. 3; Num. xx. 30, and Deut. xxxiv. 8.—*Life.* This is understood of those who have lost all reason, or sense of religion. S. Monica wept for her son, hoping that he would repent, as a certain bishop had comforted her. S. Aug. Conf. iii. ult.

VER. 23. *Not fear.* This seems contrary to what goes before. But fools are sometimes intrepid even to rashness. C.

VER. 24. *Resentment.* Or "sense," (H.) by means of pungent reprimands. C.

VER. 25. *Away,* (Gr.) lit. "will knock them down," *deficiet.* H.—Deliberate

27 If thou hast opened a sad mouth, fear not, for there may be a reconciliation: except upbraiding, and reproach, and pride, and disclosing of secrets, or a treacherous wound: for in all these cases a friend will flee away.

28 Keep fidelity with a friend in his poverty, that in his prosperity also thou mayest rejoice.

29 In the time of his trouble continue faithful to him, that thou mayest also be heir with him in his inheritance.

30 As the vapour of a chimney, and the smoke of the fire goeth up before the fire: so also injurious words, and reproaches, and threats, before blood.

31 I will not be ashamed to salute a friend, neither will I hide myself from his face: and if any evil happen to me by him, I will bear it.

32 But every one that shall hear it, will beware of him.

33 ^dWho will set a guard before my mouth, and a sure seal upon my lips, that I fall not by them, and that my tongue destroy me not?

CHAP. XXIII.

A prayer for grace to flee sin: cautions against profane swearing and other vices.

O LORD Father, and Sovereign Ruler of my life, leave me not to their counsel: nor suffer me to fall by them.

2 Who will set scourges over my thoughts, and the discipline of wisdom over my heart, that they spare me not in their ignorances, and that their sins may not appear:

3 Lest my ignorances increase, and my offences be multiplied, and my sins abound, and I fall before my adversaries, and my enemies rejoice over me?

4 O Lord Father, and God of my life, leave me not to their devices.

5 Give me not haughtiness of my eyes, and turn away from me all coveting.

6 Take from me the greediness of the belly, and let not the lusts of the flesh take hold of me, and give me not over to a shameless and foolish mind.

7 Hear, O ye children, the discipline of the mouth: and he that will keep it, shall not perish by his lips, nor be brought to fall into most wicked works.

8 A sinner is caught in his own vanity, and the proud and the evil speakers shall fall thereby.

9 ^eLet not thy mouth be accustomed to swearing: for in it there are many falls.

10 And let not the naming of God be usual in thy

^d Psal. cxl. 3.—^e Exod. xx. 7; Matt. v. 33.

provocations (ver 27) are pardoned with more difficulty than a sudden impulse of wrath. Ver. 26. On such occasions we may withdraw our confidence, but not our charity and patience. Matt. v. 11. C.

VER. 29. *Inheritance.* Gr. adds, "for poverty is not always contemptible, nor is the senseless rich worthy of admiration." H.

VER. 32. *Of him.* Yet I will not follow their example. C.

CHAP. XXIII. VER. 1. *By them.* Viz. the tongue and the lips, mentioned in the last verse of the foregoing chapter. Ch.

VER. 2. *Ignorances, &c.* That is, that the scourges and discipline of wisdom may restrain the ignorances, that is, the slips and offences which are usually committed by the tongue and the lips. Ch.—The tongue is a restless evil. James iii. 8.

VER. 3. *Over me.* The noblest motives are not always proposed first.

VER. 5. *Eyes.* God never makes such presents, but he permits us to fall in punishment of former transgressions. C.—*Coveting.* Gr. "from thy servants all giant-like affection. Vain hopes and desires remove from me; and thou shalt possess him who wishes to serve thee without ceasing." Grabe. H.

mouth, and meddle not with the names of saints, for thou shalt not escape free from them.

11 For as a slave daily put to the question, is never without a blue mark: so every one that sweareth, and nameth, shall not be wholly pure from sin.

12 A man that sweareth much, shall be filled with iniquity, and a scourge shall not depart from his house.

13 And if he make it void, his sin shall be upon him: and if he dissemble it, he offendeth double:

14 And if he swear in vain, he shall not be justified: for his house shall be filled with his punishment.

15 There is also another speech opposite to death, let it not be found in the inheritance of Jacob.

16 For from the merciful all these things shall be taken away, and they shall not wallow in sins.

17 Let not thy mouth be accustomed to indiscreet speech: for therein is the word of sin.

18 Remember thy father and thy mother, for thou sittest in the midst of great men:

19 Lest God forget thee in their sight, and thou, by thy daily custom, be infatuated and suffer reproach: and wish that thou hadst not been born, and curse the day of thy nativity.

20 *The man that is accustomed to opprobrious words, will never be corrected all the days of his life.

21 Two sorts of men multiply sins, and the third bringeth wrath and destruction.

22 A hot soul is a burning fire, *it* will never be quenched till it devours something.

23 And a man that is wicked in the mouth of his flesh, will not leave off till he hath kindled a fire.

24 To a man that is a fornicator, all bread is sweet; he will not be weary of sinning unto the end.

25 Every man that passeth beyond his own bed, despising his own soul, and saying: "Who seeth me?"

26 Darkness compasseth me about, and the walls cover me, and no man seeth me: whom do I fear? the Most High will not remember my sins.

27 And he understandeth not that his eye seeth all things, for such a man's fear driveth from him the fear of God, and the eyes of men fearing him:

28 And he knoweth not that the eyes of the Lord are far brighter than the sun, beholding round about all the ways of men, and the bottom of the deep, and looking into the hearts of men, into the most hidden parts.

* 2 Kings xvi. 7.—b Isa. xxix. 15.

VER. 10. *Them.* Gr. Alex. has only (9) "swearing, (10) and have not a custom of naming the Most High." Other editions have "the Holy One." H.—Rash and false oaths are forbidden. Jer. iv.; Matt. v. W.

VER. 11. *Sin.* "No swearing is secure." S. Aug.

VER. 13. *Dissemble.* Gr. "despise." He will be punished, at least, by God. C.

VER. 14. *In vain.* Without a design to execute, (Grot.) or through levity, or rather falsely. Exod. xxiii. 1; Deut. v. 11.

VER. 15. *Opposite.* Or equal. Gr. "clothed with death." He denotes blasphemy, (Lev. xxiv. 14,) or the invitation to idolatry, (Deut. xiii. 1,) or calumny. Ver. 17; Lev. xix. 12. C.—In oaths God is called to witness, as being unable to deceive.

VER. 17. *Of sin.* A Hebrew idiom, to imply something criminal. Those who have laid aside shame, are capable of any wickedness.

VER. 18. *Men.* Treat thy parents with no less regard, (C.) even though thou shouldst be exalted in dignity. Lyr.—Thus thou wilt be rewarded, (C.) or, if thou transgress, wilt be brought to judgment. Bossuet.—Gr. "thou shalt sit," &c. H.

VER. 21. *Two.* The first is a passionate man, (ver. 22,) the second a libertine, (ver. 23,) and the third an adulterer. Ver. 25. C.

29 For all things were known to the Lord God before they were created: so also, after they were perfected, he beholdeth all things.

30 This man shall be punished in the streets of the city, and he shall be chased as a colt: and where he suspected not, he shall be taken.

31 And he shall be in disgrace with all men, because he understood not the fear of the Lord.

32 *So also every woman that leaveth her husband, and bringeth in an heir by another:

33 For first she hath been unfaithful to the law of the Most High: and secondly, she hath offended against her husband: thirdly, she hath fornicated in adultery, and hath gotten her children of another man.

34 This woman shall be brought into the assembly, and inquisition shall be made of her children.

35 Her children shall not take root, and her branches shall bring forth no fruit.

36 She shall leave her memory to be cursed, and her infamy shall not be blotted out.

37 And they that remain shall know, that there is nothing better than the fear of God: and that there is nothing sweeter than to have regard to the commandments of the Lord.

38 It is great glory to follow the Lord: for length of days shall be received from him.

CHAP. XXIV.

Wisdom praiseth herself: her origin, her dwelling, her dignity, and her fruits.

WISDOM shall praise her own self, and shall be honoured in God, and shall glory in the midst of her people,

2 And shall open her mouth in the churches of the Most High, and shall glorify herself in the sight of his power,

3 And in the midst of her own people she shall be exalted, and shall be admired in the holy assembly,

4 And in the multitude of the elect she shall have praise, and among the blessed she shall be blessed, saying:

5 I came out of the mouth of the Most High, the first-born before all creatures:

6 I made that in the heavens there should rise light that never faileth, and as a cloud I covered all the earth:

7 I dwelt in the highest places, and my throne is in a pillar of a cloud.

* Lev. xx. 10; Deut. xxii. 21.

VER. 22. *Hot.* With any furious passion, (Vat.) of anger, (C.) *avarice*, (W.) or lust. M.

VER. 27. *And.* Gr. "the eyes of men are his dread." H.—Such is the folly of the adulterer!

VER. 30. *And he.* Gr. "and where," &c. He shall be stoned. Lev. xx. 10. C.—*Taken.* Gr. subjoins (ver. 32) "so," &c. H.—If carnal adultery be thus punished, how much more will spiritual adultery, schism, and apostacy from the Catholic religion! W.

CHAP. XXIV. VER. 1. *Wisdom.* Gr. title, "the praise of wisdom." Here the Book of Ecclesiastes is imitated. H.—See also Prov. viii., and Wisd. vii. 24, and viii. 1.—*Own self.* Lit. "soul." She alone is capable of this office. C.—*In God.* Referring all the glory to him. M.—This sentence is not in Gr. H.

VER. 3. *And.* Gr. (5) "I came out of the mouth of the Highest, (6) and as," &c. H.—He alludes to the darkness which covered the earth. Gen. i. 2; Job xxxviii. 9. Many explain this of the uncreated Wisdom, born in the womb of the blessed Virgin; and the Church, in her office, applies it to her in a mystical sense. But it seems literally to refer to the wisdom and grace granted to the saints, which enlightens every man, and presides over the creation.

8 I alone have compassed the circuit of heaven, and have penetrated into the bottom of the deep, and have walked in the waves of the sea,

9 And have stood in all the earth: and in every people,

10 And in every nation I have had the chief rule:

11 And by my power I have trodden under my feet the hearts of all the high and low: and in all these I sought rest, and I shall abide in the inheritance of the Lord.

12 Then the Creator of all things commanded, and said to me: and he that made me, rested in my tabernacle,

13 And he said to me: Let thy dwelling be in Jacob, and thy inheritance in Israel, and take root in my elect.

14 *From the beginning, and before the world, was I created, and unto the world to come I shall not cease to be, and in the holy dwelling-place I have ministered before him.

15 And so was I established in Sion, and in the holy city likewise I rested, and my power *was* in Jerusalem.

16 And I took root in an honourable people, and in the portion of my God his inheritance, and my abode is in the full assembly of saints.

17 I was exalted like a cedar in Libanus, and as a cypress-tree on Mount Sion.

18 I was exalted like a palm-tree in Cades, and as a rose-plant in Jericho:

19 As a fair olive-tree in the plains, and as a plane-tree by the water in the streets, was I exalted.

20 I gave a sweet smell like cinnamon, and aromatic balm: I yielded a sweet odour like the best myrrh:

21 And I perfumed my dwelling as storax, and galbanum, and onyx, and aloes, and as the frankincense not cut, and my odour is as the purest balm.

22 I have stretched out my branches as the turpentine-tree, and my branches are of honour and grace.

23 As the vine I have brought forth a pleasant odour: and my flowers are the fruit of honour and riches.

24 I am the mother of fair love, and of fear, and of knowledge, and of holy hope.

25 In me is all grace of the way, and of the truth; in me is all hope of life and of virtue.

* Prov. viii. 22.—b John vi. 35.

VER. 8. *Penetrated.* Gr. "walked in."

VER. 11. *By.* Gr. "with all," &c. H.—Lord. Israel was chosen gratuitously. C.—Gr. "of whom?"

VER. 12. *Rested.* Gr. "gave rest to my tent." H.—God offers grace, but forces none to accept of it. W.

VER. 13. *And take, &c.,* is not in Gr. H.—This may be explained of the true religion, or (C.) of the word of the Father. S. Aug. Trin. i. 12.—In the Church only is effectual grace, (W.) or none will receive it who refuse to hear the Church. H.

VER. 14. *Created.* Or engendered. Prov. viii. 22.—Him. As his priestess, directing all the ministers of the temple. C.

VER. 16. *His.* Gr. "of his inheritance, (17) I," &c. H.

VER. 17. *Sion.* Beyond the Jordan. Gr. "Hermon." Deut. iv. 48.

VER. 18. *Cades-barne.* Num. xx. 1. Gr. "Engaddi," (C.) or Rom. and Alex. edit. "on the sea-shore." H.

VER. 19. *In the streets,* is not in Gr. C.—Grabe inserts, *by the waters.* H.—These trees flourish most in such situations, and people delighted to walk under them in hot countries.

VER. 21. *Onyx.* A shell-fish in the Indies, which feeds on the *spica nardi*, and hence becomes odoriferous.—*Aloes, (gutta,)* the finest myrrh.—*Not cut.* Gr. "in a tent."

VER. 22. *Honour.* Rich and pleasant. H.

VER. 27. *Spirit.* Greek, "remembrance." It has not the following verse.

VER. 29. *Thirst.* Without being ever disgusted. John iv. 13. C.—Experience of carnal delights is quite the reverse. S. Greg. hom. 36, Ev.

26 Come over to me, all ye that desire me, and be filled with my fruits.

27 For my spirit is sweet above honey, and my inheritance above honey and the honeycomb.

28 My memory is unto everlasting generations.

29 ^bThey that eat me shall yet hunger: and they that drink me, shall yet thirst.

30 He that hearkeneth to me, shall not be confounded: and they that work by me, shall not sin.

31 They that explain me, shall have life everlasting.

32 All these things are the book of life, and the covenant of the Most High, and the knowledge of truth.

33 Moses commanded a law in the precepts of justices, and an inheritance to the house of Jacob, and the promises to Israel.

34 He appointed to David, his servant, to raise up of him a most mighty king, and sitting on the throne of glory for ever.

35 ^cWho filleth up wisdom as the Phison, and as the Tigris in the days of the new fruits.

36 Who maketh understanding to abound as the Euphrates, ^dwho multiplieth it as Jordan in the time of harvest.

37 Who sendeth knowledge as the light, and riseth up as Gehon in the time of the vintage.

38 Who first hath perfect knowledge of her, and a weaker shall not search her out.

39 For her thoughts are more vast than the sea, and her counsels more deep than the great ocean.

40 I wisdom have poured out rivers.

41 I like a brook out of a river of a mighty water, I like a channel of a river, and like an aqueduct came out of paradise.

42 I said: I will water my garden of plants, and I will water abundantly the fruits of my meadow.

43 And behold my brook became a great river, and my river became near to a sea:

44 For I make doctrine to shine forth to all as the morning light, and I will declare it afar off.

45 I will penetrate to all the lower parts of the earth, and will behold all that sleep, and will enlighten all that hope in the Lord.

^c Gen. ii. 11.—^d Jos. iii. 15.

VER. 30. *Sin.* Or lose their labour. They shall be directed in the paths of life. C.

VER. 31. *They.* Gr. "all these things are the book of the covenant of the most high God, the law which Moses gave unto us, an inheritance to the synagogues of Jacob."—*Everlasting.* Provided his life correspond with his doctrine. No occupation can be more glorious. C.—"Let thy Scriptures be my chaste delights: let me not be deceived in them, nor deceive others by them." S. Aug. Conf. xi. 2. C. Dan. xii. M.

VER. 32. *Truth.* They are equally certain, and no more is required. C.—He that loves has fulfilled the law. H.

VER. 34. *King.* Viz. Christ, who by his gospel, like an overflowing river, hath enriched the earth with heavenly wisdom. Ch.—*Ever.* The Lord (H.) is a king, (Carriers,) who, &c. Ver. 35. H.—Solomon's wisdom is also praised. C.

VER. 35. *Phison.* Or Phase of Colchis, which rises in Armenia, like the Tigris and Euphrates, all which overflow their banks at the beginning of summer, on account of the snow melting.

VER. 36. *Harvest.* The snow of Libanus makes the Jordan swell at Pentecost. Jos. iii. 15.

VER. 37. *Light.* Giving to all the light of reason, and to Israel the law. Psal. cxlvii. 20.

VER. 40. *Rivers* of saving waters, on all, but particularly (H.) on Judea. Ver. 42. Gr. "and like a ditch (*dioryx*. C.) from a river, and as an aqueduct, I came into paradise," (H.) like the four rivers aforesaid. Gen. ii.

VER. 44. *Off.* He alludes to the conversion of the Gentiles.

VER. 45. *I will.* Many Fathers explain this of Christ's descent into hell. Bru

46 I will yet pour out doctrine as prophecy, and will leave it to them that seek wisdom, and will not cease to instruct their offspring even to the holy age.

47 "See ye that I have not laboured for myself only, but for all that seek out the truth.

CHAP. XXV.

Documents of wisdom on several subjects.

WITH three things my spirit is pleased, which are approved before God and men:

2 The concord of brethren, and the love of neighbours, and man and wife that agree well together.

3 Three sorts my soul hateth, and I am greatly grieved at their life:

4 A poor man that is proud: a rich man that is a liar: an old man that is a fool, and doting.

5 The things that thou hast not gathered in thy youth, how shalt thou find them in thy old age?

6 O how comely is judgment for a grey head, and for ancients to know counsel!

7 O how comely is wisdom for the aged, and understanding and counsel to men of honour!

8 Much experience is the crown of old men, and the fear of God is their glory.

9 Nine things that are not to be imagined by the heart have I magnified, and the tenth I will utter to men with my tongue.

10 A man that hath joy of his children: and he that liveth and seeth the fall of his enemies.

11 "Blessed is he that dwelleth with a wise woman, and that hath not slipped with his tongue, and that hath not served such as are unworthy of him.

12 Blessed is he that findeth a true friend: and that declareth justice to an ear that heareth.

13 How great is he that findeth wisdom and knowledge! but there is none above him that feareth the Lord.

14 The fear of God hath set itself above all things:

15 Blessed is the man, to whom it is given to have the fear of God: he that holdeth it, to whom shall he be likened?

16 The fear of God is the beginning of his love: and the beginning of faith is to be fast joined unto it.

17 The sadness of the heart is every plague: and the wickedness of a woman is all evil.

18 And a man will choose any plague, but the plague of the heart:

^a *Infra*, xxxiii. 18.—^b *Infra*, xxvi. 1.—^c *Supra*, xiv. 1, and xix. 16; James iii. 2.

as it occurs not in the Gr. it may be considered as the tradition of the first Christians, who gave this version, (C.) or they found it in their copies. H.

VER. 46. *Prophecy*. Of no less authority. The prophets had ceased for some time before Christ. C.—*Thera*. Gr. "to ages of ages. See," &c. H.

CHAP. XXV. VER. 1. *Pleased*. Wisdom still speaks. Solomon often makes similar divisions, to make the deeper impression. Prov. xxx. 15, 24.

VER. 9. *Things*. Gr. "nine suppositions I have blessed in my heart," (H.) or thought that they may confer felicity. But the tenth will certainly do it. Chap. xiv.

VER. 10. *Enemies*. Not out of revenge, but for the glory of God. See Matt. v. 43.

VER. 12. *A true*. Gr. "prudence." C.

VER. 14. *Things*. Gr. adds, "for light (15) he that," &c. H.

VER. 16. *It*. This is not in the edit. of Rome, or of Aldus: but it is in the rest. Fear commonly begins the work of salvation, and love perfects it. 1 Tim. i. 5. C.—All happiness in this life is grounded on the fear of God. W.

VER. 18. *Choose*. Lit. "see." H.—Some supply "send any plague," &c.

VER. 21. *Enemies*. Which they wish, or may behold. Chap. xviii. 31. C.

VER. 22. *Head*. Or poison, as the Heb. *rass* signifies both. Rondet.

19 And any wickedness, but the wickedness of a woman:
20 And any affliction, but the affliction from them that hate him:

21 And any revenge, but the revenge of enemies.

22 There is no head worse than the head of a serpent:

23 And there is no anger above the anger of a woman.

"It will be more agreeable to abide with a lion and a dragon, than to dwell with a wicked woman.

24 The wickedness of a woman changeth her face and she darkeneth her countenance as a bear: and sheweth it like a sackcloth. In the midst of her neighbours,

25 Her husband groaned, and hearing, he sighed a little.

26 All malice is short to the malice of a woman: let the lot of sinners fall upon her.

27 As the climbing of a sandy way is to the feet of the aged, so is a wife full of tongue to a quiet man.

28 Look not upon a woman's beauty, and desire not a woman for beauty.

29 "A woman's anger, and impudence, and confusion is great.

30 A woman, if she have superiority, is contrary to her husband.

31 A wicked woman abateth the courage, and maketh a heavy countenance and a wounded heart.

32 Feeble hands, and disjointed knees, a woman that doth not make her husband happy.

33 "From the woman came the beginning of sin, and by her we all die.

34 Give no issue to thy water, nor not a little: nor to a wicked woman liberty to gad abroad.

35 If she walk not at thy hand, she will confound thee in the sight of thy enemies.

36 Cut her off from thy flesh, lest she always abuse thee.

CHAP. XXVI.

Of good and bad women.

HAPPY is the husband of a good wife: for the number of his years is double.

2 A virtuous woman rejoiceth her husband, and shall fulfil the years of his life in peace.

3 A good wife is a good portion: she shall be given in the portion of them that fear God, to a man for his good deeds:

4 Rich or poor, if his heart is good, his countenance shall be cheerful at all times.

^a Prov. xxi. 19.—^b *Infra*, xlii. 6.—^c Gen. iii. 6.

VER. 23. *Woman*. Gr. "enemy." C.—Revenge is the passion of little souls, and of women. Juv. xiii.

VER. 24. *Sackcloth*. And is black when passion bursts forth, though women too frequently conceal their anger, to take deeper vengeance.

VER. 25. *Groaned*. Gr. "shall fall."—*Little*. Gr. "bitterly." He cannot avoid hearing of his wife's misconduct. H.—She will raise him enemies on all sides.

VER. 26. *Her*. I could wish no greater evil to the worst of enemies. Eccles. vii. 27.

VER. 28. *Beauty*. Other qualifications of more importance must be regarded. H.—He should choose one who may be a companion and assistant in domestic concerns. Grot.

VER. 30. *A*. Gr. "If she bring a fortune to her husband," (H.) she will continually upbraid him with it, and cover him with confusion. Ver. 29. C.—Layheadship in spiritual things is so unreasonable, that few heretics will endure it. W.

VER. 33. *Die*. Eve tempted her husband, and thus we are all involved in sin. 1 Tim. ii. 14.

VER. 35. *She will*. Gr. "cut her off from thy flesh." Grabe and Comp add, (H.) "give a bill of divorce, or her dowry, and send her away." C.

CHAP. XXVI. VER. 5. *Fourth*. A jealous wife. Ver. 8.